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"LIBERTY, HOLINESS, LOVE"

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RELIGIOUS ANNIVERSARIES.

PUBLIC MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

[Continued from last week.]

Rev. Mr. Bellows said that he could but repeat what he had advanced on a former occasion, with regard to the necessity of disseminating our doctrinal views. He thought that the object of the Unitarian Association was not the same as that of our pulpits. The latter aim to teach positive Christianity; no one should stand in his pulpit as a controversialist, making the inculcation of controversial divinity his regular duty. But we must not deprecate another duty, not of *equal*, but yet of very great importance. This association was intended, not to do the work of our pulpits nor to support general reforms, but to support *theological* reform only. He thought we should have *too much* respect for the opinions of other Christians to treat them with entire neglect; we best show our respect by *meeting* them. It requires the greatest patience to unravel this strange snarl of opinions and doctrines. Besides the theological errors in the world themselves reflect the great evils of human nature. They are a perfect expression of these great evils that exist in the human heart; and it is in this light that we oppose them as theologians. To ignore all theological distinctions was not the best way to show a spirit of charity and true brotherhood. He thought it a mistake to represent Christian truth as such a simple and easy matter; he considered Christianity the hardest thing in the world to understand, because it relates to man's highest interests. Men are ignorant of nothing in the world so much as they are of Christianity and its important radical truths. They do not come to the perception of these truths by a natural action of their minds, for they are perverted by the theological errors of the past, still more perverted by follies and sins. He did not think we could teach Christianity as a reproduction and republishment of natural religion.

It pained him in the extreme to hear Dr. Channing brought up as authority for *indifference* in theology. He thought that Dr. C. had acquired his great power through deep, earnest study resulting in a distinctive, definite and clear view of the truths of Christianity; and that the first part of his works, the *theological*, was also the most valuable and the most powerful part. But there was another deep and earnest thinker,—a *living* man, who would take his place as one of the first among our theologians. The works of *Andrew Norton* had exerted and would exert an influence as wide, deep, and permanent throughout the world, as those of Dr. Channing himself. He was the theologian of this age, and one of whom America might well be proud. Heartily uniting in all the tributes that *had been* paid to Channing we should not forget that other man to whom we owe so much, whose works should be circulated everywhere, equally with those of the former. He hoped that we should make it the special result of the present meeting to disseminate books and pamphlets with a more determined purpose and spirit.

Rev. Mr. Bulfinch thought that we did not sufficiently appreciate our *rights* as a denomination, hence our feeble manifestations of interest. We should not be so scrupulous to avoid or make an attack. The support or foundation of a society of our own faith was sometimes considered as an intrusion upon the rights of others, a kind of *spoliation*. Many of our friends will not contribute to what they consider a sectarian object. He considered this a false view; there was no more reason for considering the formation of a Unitarian society as an encroachment or sectarian movement, than that of any other. There had been instances where a Unitarian minister had been welcomed into a village or town by those of other denominations as heartily as if he had been one of their own number. We should take a nobler view of our own movement, than to consider it as thus purely *antagonistic* to others. It was not our object to put down Orthodoxy, but to preach Christianity where thousands of hearts are waiting for that religious truth which they can receive from no other source,—through the wide West, and the wide, not often mentioned South. Why could we not be sectarian in a sense not invidious; why not extend our portion of God's inheritance without encroaching on other's fields of labor. We had been reproached with getting together *worldly* men, as if it were our reproach, and not rather our glory to show them that there is a faith which commends itself to their reason. There is no opposition between a sectarianism like this, and the utmost respect for our fellow Christians of every name. We seek not war but peace, love and good will to all. We recognise as the distinctive and cherished principles of our sect—Liberty, Holiness and Love.

Mr. Hall, of Providence, rose to speak a word with regard to the resolutions. He said he should take the first resolution, with regard to the state of the country and the world, and the need of general reform,—as an illustration of what we, as a denomination, were to say and to do. He thought there was a common ground on which the two extremes of theological discussion and active reform could meet; that we stood on a theological ground, and that eminently practical. Our very theology required us to bring our religion to bear upon all the evils that we see around us and feel within us. He would ask why there was such a difference between our denomination and other denominations, with regard to active reforms.

He thought there was not so much to be said in opposition to their doctrines, as to their apathy with regard to the positive and palpable evils that infest society. From what denomination do we hear the voice of truth, with regard to the present state of the community, the crying social sins,—with regard to this very war in which we are engaged? He considered it as our first theological principle and ground, that we were to bring religious truth to bear directly upon the whole character and life, both individual and universal. The doctrine on which we most insisted was *to do what we believe*. This did not conflict with the necessity of inculcating the right belief,—of going over and over again the doctrinal ground, and showing our reasons both for what we believe and what we do. From this conviction of the necessity of a *life* corresponding to the belief, we should look at the position of our country at this moment, with regard to this most singular and unrighteous war, fomented and encouraged, as he believed, by the slave power for the perpetuation of slavery. Who could deny that this war was unchristian, *anti*-Christian! Yet what denomination had asserted this? Certainly ours more than any other. Yet our first men, men whom we honor, and with regard to whose moral and religious character we have no right to speak with doubt or condemnation. Our first men did yet commit themselves to public acts, which it seemed to him no man could reconcile with Christian faith, with Christian theology, with Christian duty. He had talked with a distinguished public man, whom he knew as one who utterly condemned and abhorred this war, and who had yet voted money to carry it on. The only reason he could give for the inconsistency, was the fear that unless this was done the *party* would be broken up. It seemed to him full time that Christians should speak out and say what they think of such inconsistency. He would ask if *we* were doing this as we ought, or even attempting to do it. We were not doing it to to the extent that we might; we were not independently and fearlessly declaring what we think Christianity is, and where we think it is contradicted and annulled. He had heard an Orthodox minister say that he would not and could not go into a Peace Convention, or have anything to do with the cause, because he could not reconcile it with his theology and the doctrines of the Old Testament. Could he not reconcile it with the doctrine of Christ our Master!

Mr. H. thought that our own difficulties were to be attributed mainly to the one great reason that we had not been consistent with regard to our theology and our practice. We had not been consistent with regard to our theology, in respect to our view of Christianity as a *revelation*. He thought that much of the distrust and suspicion with which we were viewed had been excited by the speculation and scepticism with regard to the supernatural character of our religion. Then we had not been consistent with regard to the practical application of our theology to life. This brought him to the last resolution, relating to the individual conduct, character and life. From this point of view some had objected to acting in the Association, because it was an Association, and therefore not compatible with individual freedom of action and individual responsibility. It seemed to him that just the contrary was true; in his own connection with the Association, he had found such a connexion and co-operation the greatest help to the highest individual development and action. The principles we cherished and supported were Christianity, and Christianity was a *doctrine* and a *life*; and what God had thus joined together let no man put asunder.

SUNDAY SCHOOL SOCIETY.

We give the reports of the remarks of the speakers, we were obliged to omit last week.

Mr. Congdon of New Bedford, addressed the meeting, on the subject of home preparation for the Sunday School. He said it had been truly remarked, that the Sunday and public day schools were but instruments in *aid* of the parent, and *auxiliary* to the home school. It was a subject of deep regret that multitudes of our children receive no home instruction. This lamentable want of moral culture must be supplied in the Sunday School. Would that the Sabbath School teacher, continued Mr. Congdon, would endeavor to impress upon the minds of his pupils the doctrines of Christ on the subject of peace and war—the doctrine that the peace-makers are the children of God. Would that the teacher would give the child lessons of temperance in all things.

Rev. E. Peabody, of Boston, followed. He spoke of the importance of teaching the young the great truths of Christianity. This he illustrated from the importance which Christ attached to truth, from the nature of the truths themselves; from the speedy wearing out of the religious sensibilities if unsustained by truth; and from the fact that the minds of the young must be occupied with some ideas, good or bad, drawn from those they associate with, and consequently the duty laid on those who have charge of the young of endeavoring to preoccupy their minds with Christian truth. The only place where we doubt the importance of truth, is in religion, where it is most important.

In proceeding to argue for this method of Sunday School instruction, he showed how all motives except those of self-seeking utilitarianism come from religious truths; how it is necessary to have the mind established on those truths in order to be prepared for the emergencies of life, and how, if they are in the mind, clear and well-defined, when the great crisis of life come, they suddenly expand and reveal a power suited to the occasion. He showed how established religious convictions are necessary to the young in our state of society, when so early in life they are thrown upon their own resources of character; and urged the inculcation of religious truth on the ground that this is absolutely essential to any permanent religious feeling. The feeling unsustained by religious convictions speedily dies out. The foliage of sentiment which endures, hides a trunk and roots through which circulate the perpetual nourishment of truth.

Truth and that which is built on truth are alone safe. Truth furnishes the only proper motives for virtuous living. The love of truth is the freedom of the mind, and obedience to to the truth is the peace of the conscience.

Rev. Dr. Nichols spoke on the question "What should be the subject of early religious instruction." We had been told that *truth* should be imparted to the child,—that he should be early brought under the influence of *principles*. There *should* be a deep moral action of *truth* upon the child's mind. If for no other reason, he should assert this from the Savior's words, "sanctify them through thy *truth*." "For this was I born, to bear witness to the *truth*." But if the reverence he entertained for these words did not persuade him, his own observation and experience and knowledge of the human mind would lead him to the same conclusion. And in what manner should this truth be communicated? From what had been impressed upon his mind from much reflection and long observation in connection with the Sunday School, if he were to specify any one mode by which instruction should be introduced into the opening mind, he would say by Rrepetition. This was the oracular word; paraphrased in that venerable Scripture; "line upon line, precept upon precept, here a little and there a little." The repetition of Truth, this we can all do; and such repitition itself is moral action. He who can repeat a truth can become a moral agent operating on the human soul. Any one may be convinced by his own experience and observation, by his own self-knowledge, of the powerful effect of this process. No one can tell from whence he derives one out of a hundred of the most efficient principles that work within him. They have been instilled into him by the frequent repetition of truth, in a thousand forms and from all quarters; and this principle of *repetition* should be applied to religious instruction. He considered this repetition of truth as a mechanical moral agency of great value. No method, no *species* of repetition should be overlooked or neglected. The Scriptures were to him a striking example of this method. The great religious principles were there repeated under every variety of form and illustration. What impressed him as their characteristic was not any particular mode or method of instruction,—but the constant repetition of truth, of some truth in some way. He would appeal to young men and young women, to all who could render service in this great matter to take their part in this work. They should not consider the Sunday School as a respectable parochial institution, an affair belonging to the minister, and to no one else. They should feel that in showing this work of repetition to the child, they are performing a most important moral duty. If the importance of the saving truth of the Christian revelation were only felt as it should be, it would be the most stirring appeal that could be made in behalf of this cause. "Godliness has the promise of the life that now is, and of the life that is to come." Were we authorized in holding back that precious treasure, that truth for which Jesus *died*? And in what way could we better do our part in the dissemination of this truth than by laboring in this institution of the Sunday School!

T. S. Harlow, Esq. of Medford, spoke on the question how can we best impart to the pupil the scriptural idea of the character of Christ. He found that to Jesus himself his disciples were as little children, with a strong attachment to him, and a very gradually progressive understanding of his character and mission. How did he reveal himself and his true character to them! Not by systematic preaching, by logical discourses, or series of discourses, by comprehensive dissertations which they could not understand. No; it was by living before them and acting with them, with an eye and mind quick to perceive and improve every opportunity that natural objects or surrounding circumstances might present. His direction and teaching was applied to *actual cases*, as in that of the woman taken in her guilt,—to whom he said; "Go and sin no more." Thus he taught the lesson of forgiving love. So in blessing little children he taught emphatically, because practically, what traits of character would predominate in his true disciples. So at the grave of Lazarus his *tears* taught the lesson of human sympathy and affection. So it was always; his *life* was ever teaching through actual examples and illustrations. And by the same method must the child be brought to appreciate and love the character of Jesus. Not by precept alone, or systematic doctrinal instruction, which is so little adapted to the mind of the child,—but by seizing on the incidents of daily life, in which the child is always interested; for it loves *facts* and cares little for *theories*. Lead the child to think for himself what Jesus would have done in such and such cases, which should be brought vividly before him. Thus every new incident would impress forever on his mind one of the traits of that Heavenly character. But the teacher could not do this unless he were himself inspired with the *spirit* and the *life* of Christ. The child will quickly perceive with intuitive sagacity, whether the teacher's word is the product of his *heart*; and if it is not, it will fall powerless on the pupil's ear. The teacher thus inspired with the spirit of Christ could never lack occasions and illustrations for this purpose.

Mr. H. illustrated this method of teaching by a brief account of the success which attended the Moravian Missionaries at Hernhutt in Greenland, the moment they substituted the simple and direct narrative of the *life* of Christ for those systematic doctrines which they at first attempted to teach,—but without producing the least impression.

The question then comes with force to us, how can we best impart to the pupil the scriptural idea of the character of Christ! How can we so present to him his life, his principles—the divinity within him, that the child shall understand and love them.

And here we are thrown back directly upon Jesus himself, for instruction in this matter. To him his disciples were as little children. With strong personal attachment to him, with at first a dim, and afterwards a clearer sense that in him was to be found more than in other men, they yet were in ignorance of his real character, and were blinded by the Jewish prejudices, and by a wrong interpretation of all those passages from their oldest prophets which spoke of the Messiah that should come. They, yet, were the men through whom the world then living and through all coming time, was to receive and know Christ—the men who were to be the channel through whom all our knowledge of the Savior was to come. How then did he set about the work of instruction? How did he reveal himself to his followers, and unfold to them his true character? Not didactically—not by preaching—not by describing at once to them his whole character, which they could not then have comprehended, nor by dissertations upon his goodness, his truth, his holiness, his forgiving love. No. He did not say to them, such am I, and such ye must become. But he labored with them long and patiently. With an eye ever open to external nature, with a mind ever on the watch for the opportunities which lie ready for all who will use them—he looked upon the world about him, and made the daily incidents of life minister to him. And here permit me to remark that I have no sympathy with that view of the mission of Jesus, which makes his life nothing, and his death all. His whole life was full of heavenly wisdom, and his principles were never more eloquently taught than by his own example. Was the sinner, detected in her guilt, brought before him for judgment; "Go and sin no more," developed and illustrated that forgiving kindness, which, far more than any severity, wins back the sinner to repentance.

Did the disciples repulse and rebuke the earnest, trusting parents, who brought forward their tender infants, that they too might share those blessings which were felt to flow from his presence?" His reply—"Suffer little children to come unto me, for of such is the kingdom of heaven,"—told of his tender affection for children, his love far stronger than that of a parent, and pointed to his hearers the humility, the gentleness, the innocence, which were required of those who would be of his kingdom. And when called to the grave of Lazarus, his tears of sympathy told to the gathered crowd his strong affection for the deceased, and led them to exclaim, "Behold how he loved him," while the miracle which followed, told of the power of God manifested through him.

But why multiply examples? His life is full of similar illustrations. And it is thus, I think, that the pupil may be most led to comprehend and love the character of Jesus as revealed in the Scriptures. Not by precept alone—not by set doctrinal instruction which will weary the tender mind, of youth and fail to interest and move, but by seizing the incidents and opportunities of every day life, the matters in which children are interested (and we all know that children are practical, and regard a fact rather than a theory) and when the attention of the child is once gained, and you hold him as it were in your hand, and lead him where you will, you may find means to connect the fact with a principle: to recall some incident in the life of Jesus, in which a resemblance may be traced, and lead the child to see how he would have viewed it—and what in similar circumstances he would have done. You may then place the example of Christ vividly before the mind of the child, in connexion with the matter in hand; and by judicious instruction and explanation, make clear to him some principle, some point in the scriptural character of Jesus which he will never forget.

Thus you may teach him to understand something of the meekness, the kindness, the forgiving spirit of Jesus, that trust in God which never faltered; that devotion to duty which never quailed, that strength of principle which was proof against all temptation; in fine, all those godlike attributes, which by his life rather than his words, we understand to have been found in him in whom there was no sin.

But to do this with any hope of success, it is necessary that the teacher himself be first imbued with the true idea of the spirit of Christ. He who would teach a child those things which concern his relation to our Father in Heaven, must himself be taught of God. He must impart of his fulness and not of his poverty. Out of the abundance of his heart, the mouth must speak. Unless his heart be full, unless the spirit and the life of Christ live in him, he cannot show that spirit and that life to others. His words will fall a mere mockery upon ears that will not hear, if the pupil perceives too wide a discrepancy between the teacher and the thing taught. The child with intuitive sagacity, will soon see whether or not the word be the product of the life. But if the teacher have in him the genuine idea of the life of Christ, if his soul warms and burns with the spirit which was in him who spake as never man spake, then let him speak from the fulness of the heart, nor fear that the word will be in vain. A thousand opportunities are ever at hand, which may be used as the means, or the occasions of conveying and illustrating spiritual truth, and bringing the character of Christ, or some considerable portion of it within the comprehension of very young children. To our Savior himself the occasions were never wanting. The blossoming fig tree, the growing corn, the falling of a wall, the crowds gathering to hear his words, the impending dangers, the mistakes and disputes of the disciples, all were made the means of imparting and illustrating some important truth.

Would we show to our pupils the high confidence in God, and in his eternal truth, which made him triumphant over all opposition and the submission to his will which was his stay in the darkest hour, then we can point them to that scene in the garden, when his sorrows and his fears pressed most strongly upon him, and in the full view of all which the malice of his enemies was about to inflict upon him, he could say "Not my will, but thine be done." And a later hour when the hand of death was upon him, and his anguish had reached its highest point, his prayer for his murderers. "Father forgive them," breathes forth such a lesson of forgiveness as never was before shown.

Rev. Mr. Willis, of Walpole, thought that the primary truths of Christianity should be faithfully taught. All culture must be based on principles; so religious culture must be carried on from the basis of *exact principle*. He spoke of the absolute necessity and great advantage of a clear and systematic training of our children in the Sunday school: and thought it the only true and efficient method of moral culture. The *settlement* of one true Christian principle in the child's mind has often served to make him strong in the hour of trial; when a mere excitement of sentiment would have left but a transitory impression. He thought we should carefully distinguish between the religious sentiment and the religious principle; that our addresses were too often entirely to the religious sentiment; that perhaps there was too great a temptation, particularly to the young teacher, to draw out and develope the sentiments. Our work as teachers was to build upon the basis of the child's judgment, reason and conscience when the religious sentiments operate alone, it may co-exist with a very deficient morality, as in the case of the high way robber who knelt down by the road-side to pray, before committing a murder. Who could not see that a religious man (in sentiment) might not be a moral man, and the reverse. But if we strike to the basis *beneath* this sentiment we plant for eternity. Only when the principle is firmly fixed, can the sentiments be pure and healthy.

Stephen C. Phillips, Esq. the President would briefly recapitulate what has been advanced this evening. He was glad that the statement of the Secretary had attracted attention to those fearful and alarming facts which are too apt to escape our notice and thoughts until they are brought together under one view. It was well that our attention should be thus drawn, from time to time, to the moral and religious condition of the community,—that we might see it as it were, at a glance, and feel the necessity of earnest and efficient action. He was glad that our attention had also been directed to the most efficient *means* of counteracting these great tendencies to corruption and crime; and that Christian truth had been urged as the only remedy; that truth which was simple enough for the child's comprehension, practical enough for every emergency, comprehensive enough to include all the relations and duties of life. Yet how few of us ventured to teach this truth as we should, and to practise it as we ought! Here then, before clergy and laymen, parents and teachers and children, before those in whose hands was the future destiny of our nation, should we not be reminded of the extent of our responsibility to our fellow man, to our country, to the whole brotherhood of our race, to the great Christian teacher who came upon our earth to show us how to teach by his precepts, and how to live by his example; and finally of our responsibility to that great and good Being who is over all. And how could we do more, or so much for the generation that was to succeed us, as by what we could do, individually and collectively, through the organization of our Sunday Schools!

REMARKS OF SAMUEL GREELE, ESQ., WHO PRESIDED AT THE ANNIVERSARY OF THE PEACE SOCIETY,

ON MONDAY EVENING, MAY 27TH.

Christian friends—It is but a few hours, since the members of the Massachusetts Bible Society were assembled within these walls. I am glad, that in the arrangement of our anniversaries, this association has the precedence in point of time.

This is as it should be, for I consider it as a tacit admission, that the Bible ought to guide and govern the various benevolent and religious movements of the week. The Peace Society comes next in order, as it appears in the printed programme, now in our hands. What arrangement could be more fitting and felicitous than this?

In the second chapter of St. Luke, we find the motto of our Society. Peace and good will to men are the burden of the angelic song, which announced the advent of the Prince of Peace, thus indicating that we are engaged in promoting one of the great objects of the Savior's mission to this world. As if to intimate its importance, this purpose stands out, as it were, in bold relief, on the very frontispiece of the gospel of his love. It is for us to co-operate with Providence, in giving historic reality to this prophetic hymn. What can be more eminently Christian, than to be co-workers with Heaven in promoting the pacification of the nations of the earth? Notwithstanding we must confess, that the aspect of our times is gloomy in some respects, we have much to encourage us in this glorious cause. War is not now, as in former years, the mere pastime of the rulers of the earth.—Public opinion has now much to do in settling the great question of peace or war. We, yes the humblest of us, may do much to give a healthy tone to that public sentiment, which is destined to be the great law-maker of the world.

Though appearances are seemingly against us, I verily believe that the great heart of the nation is essentially right on this all important subject. Public sentiment is not dead; it only sleepeth.—I trust that the utterances of this evening may tend to wake up this slumbering giant; when around, ill luck betide that administration, call it by whatever name you please, whose policy and popularity are based on war.

Physical science, by depressing mountains and elevating vallies, is now preparing a level and an iron path for the intercourse of lands, distant from each other. This is emblematical of the processes now going on in the moral world. The heroic virtues, if virtues they may be called, are destined to come down; and the Christian graces, the lowly virtues of the beatitudes, are destined to rise—and thus a highway is preparing for that promised advent of the Prince of Peace, when he shall come in his great power, to rule over nations, as he now reigns in the hearts of his saints.

I think the world is beginning to reverse its decisions in regard to the characters of men. Monuments and mausoleums will be erected at no distant day to the self-sacrificing philanthropist, and to the fearless advocate of peace, rather than to the time-serving statesman, and the blood stained heroes of the day. The sainted names of Worcester and Ladd, and of other kindred spirits now in heaven, will be held in grateful remembrance long after the ephemeral laurels, which, deck the heroes' brows shall have paled and faded away.

A vessel of war, usually laden with the implements of destruction and death, has lately been sent out freighted with food, which was gratuitously distributed among the famished inhabitants of a distant land. I accept this as an omen of peace. I trust that this benevolent action of the nation will tend to cement that wise and conciliatory treaty, lately negotiated by able and Christian statesmen, which averted the horrors of war, and bound us and our fatherland more firmly together, in the bonds of amity and peace.

Would to God, that these vessels of war, now employed in battering down the walled towns and cities of a neighboring republic, could be employed on similar, peaceful messages of love. May this event prove the precursor of that predicted era, when swords shall be beaten into plough shares, and spears into pruning hooks; and every instrument of war shall be converted into an implement of husbandry and peace. Then every one will be permitted to sit under his own vine and figtree; for there will be none to molest or make afraid in the holy mountain of the Lord.

RINGING CHURCH BELLS FOR VICTORIES IN WAR.

This is the subject of a truly excellent and Christian discourse, by Rev. A. P. Peabody, of Portsmouth, N. H. We cannot wish for it too wide a circulation. We commend the following bold words to our readers, begging them, even though startled at first, to consider seriously whether they are not words of Christian truth.

"Yet once more, our church is consecrated to a humane and merciful religion. Its founder lifted off men's burdens, and helped their infirmities. Beneath his touch, bread grew in the desert for the famished multitude, and living pulses beat in the palsied frame. Wherever he went, health and gladness flowed from his lips, and sprang upon his footsteps. He bade his followers show mercy as they would receive mercy; taught them in the parable of the Samaritan that humanity was independent of national distinctions; and, in his sketch of the final judgment, made works of love for the relief of the needy, the stranger and the prisoner, the test of discipleship requisite for a place at his right hand. In the same spirit, one of his three most intimate associates assigns to the visiting of the fatherless and the widows in their affliction, the first place among the marks of pure and undefiled religion. Now it was for works of a character diametrically opposed to the tender and loving spirit of Christ and his Gospel, that we heard those notes of rejoicing. I pity, from the bottom of my heart, the man who can have so much as a momentary feeling of exultation at such horrors. What! rejoice at the explosion of those infernal missiles in those late peaceful homes,—at the scattering of the dissevered limbs and mangled corpses of those hundreds of women and children! Imagine the scene enacted among us. Suppose our whole population surrounded by the enginery of war,—our wives and children forbidden all egress,—witnessing day after day spectacles of the intensest agony, at the very thought of which the blood runs cold,—burrowing in our cellars, while the shell bursts through roof, ceiling and floor, explodes on the ground, and wraps the torn and bleeding forms of matron and maiden, boy and babe, in a winding-sheet of smoke and flame. The groan of the wounded, the wild shriek of the dying, rises from house to house above the roar of the artillery. Dwelling after dwelling buries in its shattered ruins the dismembered and the dead, while survivors suffer a thousand times the pangs of death in the lacerating of every fibre of their being. Were this measure meted to us, could we conceive of its giving joy anywhere this side of pandemonium! Those Mexicans have human hearts. There are there as here fond parents and loving children. They have the same susceptibilities of suffering and anguish with ourselves. Sudden calamity is no less appalling, the cup of bereavement no less bitter, the sense of desolation in the widows or the orphan's heart no less keen, to them, than to us. The frightful realities, through which the dead have passed into eternity, and surviving friends have seen them go, exceed the power of language, and leave imagination far behind experience. And for works and scenes like these, shall there be rejoicing, and that too, echoed from the temples of the meek, compassionate, loving Redeemer? These are the very works which Jesus came to destroy; and, had any sound of sympathy with them gone forth from our house of prayer, we should have reason to feel that it had utterly lost its consecration, and was no longer a fit place for the gathering of a Christian assembly.

But it is said, perhaps, that the rejoicing was not for the horrible havoc of the seige, but for the display of the noblest traits of character on the part of our troops and their leaders. Be it so. In order to render it meet that our churches should participate in the outward demonstrations of joy, the characters manifested in the seige and illustrated in the victory must belong to the Christian school,—the virtues brought into exercise in the conflict must be such as have received our Divine Master's approval. Now, though I believe war under all circumstances inconsistent with the precepts, and opposed to the spirit of the Gospel, I by no means deny that there may be many noble Christian traits beneath the "garments rolled in blood." Where one repels assault from his own home, or helps roll back the tide of invasion from his own shores, even though his conscience be not fully enlightened as to the extent to which a Christian is bound to suffer wrong without doing wrong, he may still manifest some of the loftiest attributes of character,—he may have a keen sense of justice, may love mercy, and may be filled with that spirit of generous, disinterested self-sacrifice, which with greater light, would have made him an unresisting martyr for truth and righteousness. There was much of this martyr spirit among the leaders in the American Revolution; and I honor them for it, and believe that they were true to their highest convictions of duty. But virtues of this class have no foothold in an openly aggressive war. We are told that the leaders in this war believe it unjust and wrong. If this be the case, they must regard the successive outrages to which they have lent their services, as unmitigated robbery and murder; and to do this work they have sold themselves, body and soul.

I know that the prevalent theory is,—"The soldier has no right to look behind his country's orders—it is no concern of his whether his country's wars be right or wrong," that is, he is not a moral agent,—he has ceased to be personally accountable. This might be a safe theory, were human authority competent to establish it. But unfortunately the very idea of accountability implies a higher party. When the individual soul stands before the divine tribunal, stained with the wanton butchery of those women and babies, think you that the plea, "I knew that it was wrong and vile, but my country bade me do it," will be accepted in heaven's chancery in mitigation of the crime? We praise the man, in high executive or legislative trust, who resigns his office, rather than violate his own conviction of duty at the bidding of the Chief Magistrate or of his constituents. Why should not the conscientious soldier do the same, so that a government, intent on some scheme of lawless aggression, might know beforehand, that it could employ for such work only the refuse of its forces? It is said that such a doctrine would undermine the military profession? I answer, that, if the tenure of the military profession requires a man to perform acts of the most decisive and momentous moral significance, yet forbids him to consult his own conscience as to their moral bearing, and at the same time provides him with no release under the divine signature from the responsibility for individual acts which rests upon other men, it is a profession which cannot bear the light of Christianity. I say not that the profession can rest on no other tenure, but would commend this as a subject of serious inquiry for the friends and advocates of war. And I would still urge the question.—Is there, in the precepts or the spirit of Christ, any warrant or pretence for obeying man rather than God,—for trampling on every divine law and every human charity, and wading through seas of guilt at the bidding of corrupt rulers? This at any rate is not Christian virtue,—not a style of moral excellence to be praised in or from the sanctuary. This sacrifice of individual conscience is no offering for the altar of Christian faith. Those who first bore the Savior's name, while they offered up everything else for Christ's sake, proclaimed, "We must obey God rather than man," in the very ears of those who occupied high places of power, and at the peril their lives.

We cannot then regard the blind, unquestioning obedience to Government at the sacrifice of individual conscience, without which our fleet and army would never have laid siege to Vera Cruz, as entitled to a place among the Christian virtues. And for which among the shining sisterhood did that transaction afford scope? Under which of the beatitudes shall we canonize the heroes of that massacre? Surely meekness, humility, forbearance, long-suffering, can have had no home in the hearts of the assailants; and these are the cardinal virtues of the gospel. The moral system of Christ beautifully verified the prediction: "Every valley shall be exalted, and every mountain and hill shall be brought low." He deranged the entire moral scale, and transposed its very extremes. He found the military virtues, aggressive courage, quick resentment, bigoted patriotism, unyielding obstinacy, at the summit of the scale. He cast them down, and cast them out; and for courage he put fortitude,—for resentment, forgiveness,—for exclusive patriotism, an all embracing philanthropy,—for harsh, unfeeling rigidness of purpose, a love incapable of weariness or exhaustion. For any signal victory, in which these virtues of the gospel and the cross bear the most prominent part, let every voice that the sanctuary can lend join in the triumph; but not for a victory over these virtues,—not for the disowning and overturning of the Christian scale,—not for transactions, which carry us back to the days of heathenism, and make us feel as if the sun of righteousness were setting in blood.

Such were some of the reasons why no merry peal rang from our church-tower on the news of the victory. That bell has deep notes of grief, which it might most fittingly have sent forth. On that same afternoon, for the death of a single child, we heard the slow, sad knell from a neighboring steeple. Had our bells all been tolled for the dead at Vera Cruz, they would have chimed with many hearts that were filled with sadness at the tidings, and would have been a not unapt expression of the contrite sorrow with which, under so heavy a load of guilt, the great heart of the nation should humble itself before its forsaken God. Were we to embody right Christian feeling in our outward forms of worship, our churches would be clothed in mourning, the funeral toll would summon us to the sanctuary, our anthems would all be dirges, our praise would lose itself in penitential sorrow, until this atrocious war shall cease, and its memory shall be bathed throughout the land in floods of devout contrition.

I have thus far spoken of the proprieties of the temple made with hands. The order of the sanctuary, the outward beauty of holiness, is, however, but the type of that temple, whose builder and maker is God. "The temple of God is holy, which temple ye are." If it be sacrilege to testify unholy joy for deeds of blood and rapine by soulless sounds from the house of prayer, how much more so is it to harbor thoughts of such joy in our hearts! Of the warning against this there is more need than a few weeks ago I was willing to believe. While the fortune of the war hung in doubt, there were indeed many ready to denounce it; and one of the great political parties, though lacking courage, (with a few illustrious exceptions,) to maintain a firm and decided stand against it, still proffered many strong expressions of disapproval and abhorrence. But now that success has crowned our arms, we find many members and some distinguished leaders of that party joining in the congratulations and festivities that hail the recent victories; thus showing how flexible the conscience of a political partizan is made by the current maxims of expediency and availability. There are strong indications that this war in its triumphant progress is going to become generally popular: and that, through its shout and din, one of its laurelled heroes is to be elevated to the chief chair of state. I can hardly imagine an event more fatal than this would be to the peace, and ultimately to the liberties, of the nation. Should it once be established by so signal a precedent that military renown, achieved in warfare however atrocious, affords the surest and quickest passage to the first places at the nation's disposal, we have nothing in prospect but wars and rumors of wars for generations to come; and every new swarm of aspirants for public favor will work their way to power and office by fomenting discord and stirring up the waters of strife.

GENERAL RESTORATION.

We should feel both guilty and ashamed designedly to conceal our opinions respecting the punishment and final restoration of all sinful souls. We have long ago thoroughly investigated these questions. We did so honestly, intelligently, patiently and satisfactorily. The bias of education, early religious association, and of course strong prejudice, filled our mind with fear and trembling lest we should be fatally deceived. But the result was a profound, settled and reverent conviction that God is Love, that he created no intelligent being for endless sinfulness and misery, that He always seeks the highest good of each individual in connection with the highest good of his whole intelligent creation, that all punishment is consistent with this highest individual and universal good, and that all evil will sooner or later be overcome with good. This is our Restorationism. We have abundantly proclaimed and defended it in former years. We can defend it against all opposition. But we make it no test of Christian fellowship, nor basis of a sect. Nor do we feel bound to give it prominence in our paper as a "dogma. Practical Restorationism is our theme and our delight—to get men restored *immediately* to righteousness. But we will be free, to defend this or any other doctrine we hold, whenever duty demands. We have seen too much service and gone through too much buffeting, in defence of unpopular opinions and reforms, to shrink from the manly avowal and maintenance of any honestly entertained convictions. We belong to none of the mere Theological and Ecclesiastical Sects. We belong to the Fraternal Communion—a Practical Christian Association which aims to disfellowship all who work iniquity, and to fellowship all who work righteousness in the spirit of Jesus Christ. Its *creed is* faith in Christ, its *covenant* to obey his teachings, imitate his examples, and seek the regeneration of all for whom he died. Are we reproached as Universalists? We are just such Universalists, (abating our personal unworthiness) as were JOHN FREDERICK OBERLIN and WILLIAM LAW. If pious believers in endless sin and misery are ready to throw *them* away, they may throw us away. We will not complain. But after they have thrown such men away for heresy, let them just take care that those whom they follow as orthodox do not lead them, through specious professions and solemn forms unto "the gall of bitterness and the bonds of iniquity." Those only who do the sayings of Christ, build on the *rock*. For our own part we are endeavoring to render our works conformable to our faith. We believe God loves all his intelligent creatures. Therefore we would love them all. We believe He seeks always the highest good of each and all. We would do the same. We believe He seeks to restore all the lost. We would seek the same end. We believe He reproves, rebukes and punishes only in love for the good of all. We would do the same. We believe He loves his enemies, blesses those that curse, and does good to them that hate him. We would be his children and do the same. We believe He is working to overcome all evil with good. We would work to the same end. We have faith that what ought to be done can be done. Therefore we persevere.

But if we believed that God hated some of his creatures, we would hate them. If we believed that He disregards the good of any individual or portion of mankind, we would disregard it. If we believed that He either purposes or permits the utter loss of any portion of his intelligent creatures, we would act accordingly. If we believed that He reproves, rebukes and chastises any, only to confirm them in sin and seal their endless perdition, we would act in harmony with him. If we believed that He hates his enemies, curses them that curse him, and does evil to them that do evil to him, we would endeavor to be like him. If we believed that He resists injury with injury, and seeks to crush it with infinite injury, we would endeavor to shape our conduct accordingly. Or if we believed that he loves all and seeks the good of all, and is laboring to overcome evil with good throughout the universe, yet has no adequate ability and means for accomplishing it, we would give up our hopes that war, slavery, intemperance, licentiousness, covetousness, sin and wo are ever to be done away, and like our anti-reform orthodox and heterodox quietists would let the world wag on at its own pace around its endless circle. We should hardly think of being better than God, or of trying to do what he *will not*, or effecting changes which are utterly impossible even with Him. [Bible Christian.

TEACH CHILDREN SUBMISSION.

A distinguished foreigner landing at one of our ports, heard that the mother of Washington was at a hotel. Gaining access to her, he ventured to ask her a question, which he thought would take her as long to answer as would be suitable for him to remain in the presence of such a personage. The question was, How did you train your son to make him such a great man? She made the answer as short as the question. "I taught him the lesson of obedience." This should be taught to all who would command like Washington. [Ex. paper.

OVERWHELMING ARGUMENT.

Dr. Lathrope in one of his sermons says, "If it were true that there is no God, what evidence can the Atheist have, that he shall not exist and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state, as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated, than run the hazard of a future existence, what hinders but it may be unhappy forever! The man, then, is a fool, who wishes there was no God, hoping thus to be secure from future misery; for, admitting there is no God, still he may exist hereafter as well as here; if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

Let it be our constant care to be ready for heaven, and let us leave it with God to order the circumstances of our removal thither, and that with so much deference to his wisdom that if He should refer it to us to choose, we would refer it to him again. Grace teaches us in the midst of life's greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing to live. The Savior was acquainted with grief and we must expect to be so to.

Matthew Henry.

IMPROVEMENT OF CRIMINALS.

A Jail as a mere house of punishment for offenders ought to have no place in an enlightened people. It ought to be a moral Hospital where the offender is kept till he is cured. That his crime is great or little is comparatively of but small concern. It

and the Church had failed of, the Jail should do, for the Jail should be a manual labor school, not a dungeon of torture. I would take the most gifted, the most cultivated, the wisest and most benevolent, yes, the most Christian man in the State and set him to take up these poor savages of civilization. The best man is the natural physician of the wicked. A violent man, angry, cruel, remorseless, should never enter the Jail except as a criminal. You have already taken one of the greatest, wisest, and best men of this commonwealth and set him to watch over the Public Education of the People. True you gave him little money, and no honor; he brings the honor to you, not asking but giving that. You begin to see the result of setting such a man to such a work, though unhonored and ill-paid. Soon you will see it more plainly in the increase of temperance, industry, thrift; of good morals and sound religion! I would set such a man, if I could find such another, to look after the Dangerous Classes of Society. I would pay him for it; honor him for it. I would have a Board of Public Morals to look after this matter of crime, a Secretary of Public Morals, a Christian Censor, whose business it should be to attend to this class, to look after the Jails and make them houses of refuge, of instruction, which should do for the Perishing Class what the School-house and the Church do for others. I would send missionaries amongst the most exposed portions of mankind as well as amongst the savages of New Holland. I would send wise men, good men. There are already many such engaged in this work. I would strengthen their hands. I would make crime infamous. If there are men whose crime is to be traced not to a defective organization of body, not to the influence of circumstances, but only to voluntary and self-conscious wickedness,—I would make these men infamous. It should be impossible for such a man, a voluntary Foe of Mankind, to live in Society. I would have the Jail such a place that the friends of a criminal of either class should take him as now they take a lunatic or a sick man, and bring him to the Court that he might be healed if curable, or if not might be kept from harm and hid away out of sight. Crime and Sin should be infamous, not its correction, least of all its cure. I would not loathe and abhor a man who had been corrected and reformed by the Jail more than a boy who had been reformed by his teacher, or a man cured of lunacy. I would have Society a Father who goes out to meet the Prodigal while yet a great way off; yes, went and brought him away from his riotous living, washed him, clothed him, and restored him to a right mind. There is a prosecuting attorney for the State; I would have also a defending attorney for the accused, that justice might be done all round. Is the State only a Step-mother? Then is she not a Christian commonwealth but a barbarous despotism, fitly represented by that uplifted sword on her public seal, and that motto of barbarous and bloody Latin. I would have the State aid men and direct them after they have been discharged from the Jail, not leave them to perish; not force them to perish. Society is the natural guardian of the weak.

I cannot think the method here suggested would be so costly as the present. It seems to me that institutions of this character might be made not only to support themselves, but be so managed as to leave a balance of income considerably beyond the expense. This might be made use of for the advantage of the criminal when he returned to Society; or with it he might help make restitution of what he had once stolen. Besides being less costly, it would cure the offender and send back valuable men into Society. [Theodore Parker.

CHRISTIAN REGISTER.

BOSTON, JUNE 5, 1847.

REV. W. B. O. PEABODY, D. D.

It is with profound grief that we here record the death of this accomplished scholar and eminent divine. He was born, in Exeter, N. H. in 1799, and graduated at Harvard College in 1816. He was ordained in Springfield the 12th of October, 1820, and married in Salem, the 8th of September, 1824, to a woman whose great personal charms were almost forgotten by those who were permitted to know the superior loveliness of her mind and character. After a very short sickness she died the third of October, 1843, and their only daughter, who with rare promise of usefulness had just begun, in her father's family, to fill the place of mother and child, was soon taken suddenly away, and Mr. Peabody was left in what, but for his Christian faith, must have been a mournful state of bereavement. But though life had lost its brightness, he labored still faithfully among his people, and at no period, perhaps, contributed more to other departments of literature. The North American Review and the Christian Examiner, show the richness and versatility of his mind in the articles which he contributed to them at this time. Indeed after he had been struck down by violent and fatal disease, a few days before his death, he dictated the closing paragraph of an article for the North American Review.

Personally, Mr. Peabody was little known out of his own immediate circle of friends. He seldom exchanged pulpits with his brethren here, and took little active part in the public proceedings of the religious body with which he was connected. But in his preaching there was evinced a depth of religious experience very uncommon. In listening to him, we have sometimes felt as if one of the Plymouth Pilgrims had come out from the grave, and, with voice and features unsoftened, but from a heart overflowing with tenderness, was pouring forth the solemn words of encouragement and warning, which had been suggested to him in his sojourn among the dead. Yet he was alive to what was passing in the world. The keenness of his satire and the playfulness of his wit were often turned on the events of the day. He was a lover of nature more perhaps than of society. His Report on the Birds of Massachusetts shows how minute was his knowledge of such things, and no one could read his miscellaneous writings or engage with him in conversation for an hour without feeling how extensively he was acquainted in their details with the history of literature and of distinguished men. But these pursuits were his diversion, and not the business of his life. The Bible was to him the one great object of study, and whatever related to it, whether in its literary character as a matter of curiosity, or in its religious capacity as the fountain of life to an otherwise benighted world, earnestly engaged his attention and was treasured up in his mind. The delicacy of his feelings was perhaps the most remarkable thing about him in his social relations.

But we cannot analyse his character. That must be left to those who knew him better and longer than we. He was one of the pillars of our denomination, and though he appeared seldom among us, we shall feel his loss. Life had little to offer and death was altogether lovely to him. But we feel that a strong, wise, faithful and devoted minister, has been taken from among us. The harvest every year grows more abundant and the laborers more few. May we who are left, be more diligent, more earnest, more strongly united, in the bonds of a common faith, pressing on with increased energy and zeal to finish the work which has been given us to do.

A MINISTER'S INFLUENCE.

The good man died and was buried. We looked to see the influence of his life. But the world went on as before. There was buying and selling. The competitions of business and society were not abated, and it seemed as if only a pebble had fallen into the stream. Yet his life, the strength of his mind and heart had been spent for the spiritual improvement of his people. And here was the result.

Half a century more passes by. The tombs were opened, all who had sat under his teachings were brought before him, and permitted to trace, as we cannot now even in material things, the progress from beginning to end, of the spiritual influences which had acted upon them from him. The earth with all its cares and interests had vanished from their thoughts. Only the momentous realities of eternity were there. Who shall say how much the joy of recognition at that hour may be heightened by the life which he was permitted to impart by his instructions here! Or who shall dare to measure by what the eye now sees, that which only the experience of eternity shall unfold?

DESPONDENCY.

Our business is to do faithfully and to bear cheerfully that which is appointed to us. If, after doing all that we can, we are still unable to finish a good work, it is not our concern. Let us leave it in the hands of him who can finish it without our help. Fidelity is all that is required of us. Be thou faithful (not successful) unto death, and I will give thee a crown of life.

POETICAL CONTRIBUTIONS.

We have on hand at this time poetical contributions enough to fill a considerable volume, some tastefully written on beautiful paper, and some half written by persons evidently who know how neither to write nor to spell. We really do not know what to do with the greater part of them. We have no space for them in our paper. And yet we do not like to throw them aside, for we feel that it has been kind in the writers to send them to us, and we are sorry to seem ungrateful. Some of them contain better poetry than much of that which we print. But what shall be done? "A Vision" by "Stella" has a good deal more poetical merit than is common. It is in a nice, clear hand, well-punctuated and altogether a tempting morsel for the printer, but it will fill a column or more; and who, unless for some special reason, would think of reading so much poetry at once in a news-paper! We shall try it in a week or two. Another poem, entitled, *The Bible*, has some strong lines, and is marked throughout by good sense and a right feeling. But it contains one hundred and fifty lines. We have tried to extract parts; but could not do it, without marring the effect of the whole, and therefore return it with our thanks and our regrets to the author.

We have published several graceful little pieces by Cilla, and have two now on hand, one of which we may yet print; but the other, and better of the two, has stanzas that we cannot force into rhyme or rhythm, and besides, the subject seems to us above the writer's powers. Indeed it is one which no human genius can quite reach.

We cannot further particularize; but hope that our friends will be charitable towards us in their feelings, and believe that, however perverse our taste in not publishing all that they send, we yet try to do according to our best ability

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

Among the pleasant things of the last week was the appointment of a Committee of twelve, six Orthodox and six Unitarians, to look into the respective rights of the two denominations composing this body, and to report at the next annual meeting. We rejoice in this step, and believe that it will serve to settle the grounds on which we may remain together on terms of personal kindness for a charitable end without any compromise of principle, or if this may not be attained, we trust that a way may be devised by which we may at least part in peace. Either would be preferable to the course for years past. We must say that we have a strong and increasing attachment to Congregationalism, we feel ourselves bound by warm ties of sympathy and respect to those who constitute that body, and should be sorry to be severed from them; but we would much rather go peacefully in our own road than to compel even those whom we love to go with us. From this time till the report of the Committee we shall have no controversy with any one upon the subject, but leave it wholly with those whose duty it is to look into it with care.

For the Register.

AN EXCURSION IN MISSOURI.

[Extract from a letter to the Editor.]

A horseback trip of ten days, in April and May through Missouri and Illinois—is worth taking. In company with a friend whose information and cheerful sports added much to the pleasure of the jaunt, I left St. Louis the 26th April, to visit the Iron Mountain.

We reached Clifton at a distance of 32 miles the first day, passing through the French town of Vide Bouche and Jefferson Barracks. Although the Spring was later than usual, the trees were rapidly coming into full leaf: and the woods were filled with blossoms, such as the wild crab, the dog wood, the "red wood" and the May apple. The second day we reached Potosi, travelling 40 miles. The road wound almost constantly over a ridge; and on each side were steep slopes covered with oak, walnut "buckeye," sassafras, &c. We crossed several creeks with pebbly bottoms; which were refreshing to the eye after the muddy waters of the Mississippi. One of these we had to cross seven times. The Merrimac which we crossed the first day, is a beautiful clear stream and well worthy its name. Passing half of the 28th April at Potosi; the next morning we were at the Iron Mountain. This is but a mere hill; being 200 feet high, but covered with rocks which contain 80 per cent of iron. At the base of the hill they are working the ore, which has *there* a depth of 6 feet. Trees of stunted growth are seen on the hill. The supply from this and the neighboring mountain bids fair to be inexhaustible.

Five miles from this "Iron Mountain" is the "Pilot Knob," a mountain of iron, also, and 700 feet high. It is a very picturesque object shooting up like a cone. From top to bottom the stones or rocks, moss covered as they might be, on being broken, all exhibited the appearance of a broken iron bar—or rather of steel. The iron here is purer than at the other mountain. At the top are huge fragments of this iron rock, rising like castle turrets, and sometimes bearing the appearance of having been routed by the action of the elements. Even here in the crannies among the rude rocks, violets had found a home. The view from the top of this mountain was a fine one.

At Arcadia two miles further on, we found quite a little New England village. Here was a substantial building of brick, which was large enough to serve as a church and school house. The farms were better cultivated than any we had seen; and we learned that out of some 30 families, there were only one or two that had slaves, and one of these families, according to the farmer with whom we conversed, "will soon be eaten out by theirs." Here we had the pleasure to meet Rev. Mr. Pierce, who had heard with much satisfaction of the interesting Jubilee services in his father's honor at Brookline. He has a fine farm, and a flock who hold him in high regard. Hence we rode 20 miles to Fredericktown, passing as on the day before through a country resembling the rugged parts of New Hampshire. We struck a belt of pine trees which are rare in this region. After visiting Mine La Motte—a lead mine—near Fredericktown, we reached Farmington on Friday the 30th. Here we were hospitally entertained till the next day, Sunday. On Sunday we listened morning and evening to presbyterian preaching. "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Solomon's Song viii. 5) was the forenoon text. It was a communion sermon. The wilderness was a desolate and dreary wilderness of this world, out of which the church was enabled to come leaning on the arm of Christ. We also heard an earnest harangue on the Scriptures—in the course of which creeds were dealt hardly with—by a physician in the *Christian* connexion. The Christians have no regularly organized society here. I was requested to preach next evening at the Court House, where they hold their meetings, and found a good and attentive audience to whom I spoke some three fourths of an hour, on "the Christian life."

From Farmington we rode 27 miles to St. Genevieve—a very old French town; and were then ferried across the Mississippi, to Kaskaskia. From K. we rode May 5th, 44 miles to Belleville; and the next day returned home. The Prairie country on the Illinois side contrasted pleasantly with the rougher land on the other through which we had passed. Partridges and turtle doves were our frequent companions in the whole of the journey. Every night we heard the whippoorwill. The weather was delightful. It may please you to know that those whom we met generally agreed in condemning "the war" as unjust: but we found one person who held that it was the duty of our country to give *the whole of* Mexico a good religion and a good government. ("I view it," he said "in the light of humanity and Christianity.") We had both these in greater perfection, and why not insist on her sharing the benefits? The way through which these were to be conferred, he held to be "*subjugation*." We found an instance, in which on a smaller scale, this "latest form of philanthrophy" has been carried out. Two men near "Mine La Motte," had had a lawsuit about a piece of land. One still retained the legal possession; and was quietly ploughing his acres, when the other came up and shot him down. The wife of the poor victim who was near, is reported not to have viewed the proceeding "in the light of humanity." W.

For the Register.

MIDDLESEX SUNDAY SCHOOL SOCIETY.

The Middlesex Sunday School Society held its semi-annual meeting at Rev. Mr. Thurston's Church in Billerica, on Wednesday, the 19th ult. The meeting was opened with prayer by the Rev. Mr. Niles of Lowell. Rev. Mr. Stetson of Medford, first Vice President, upon taking the Chair, in the absence of the President, made some appropriate remarks, upon our duty to do what might be in our power to promote the best moral and spiritual welfare of the rising generation, upon the truth announced by our Savior, strangely overlooked for ages, but now coming into notice, that children have within them the elements of the spiritual kingdom,—and that the best mode of imparting religious instruction to children is to teach them what Christ requires them to be and do.

The Report of a Committee, appointed at the last meeting, on the subject of Manuals, was then called for and read by the Chairman, Rev. Mr. Whitman of Lexington. The Report was confined to the consideration of the question, whether Manuals should be used at all in Sunday School instruction—noticing the objections against, and stating the reasons for the use of Manuals, and recommending them, as good in their tendency and influence, provided the Manuals prepared are of the right kind, and are properly used by both teachers and pupils.

Hon. Mr. Hoar of Concord was then called upon for a report, as a sub-committee, on the Manuals relating to the Evidences of Christianity. He made a verbal report, to the effect that if children were taught what Christianity is, in its simplicity and power, and practical illustrations; as a life, rather than as a theory, and were brought to know Christianity, in their hearts and in their conduct, they would need no argument upon the Evidences.

Rev. Mr. Frost of Concord being called upon to report, as a sub-committee, upon the Manuals and Catechisms for young children, dwelt upon the improvement in the later over the older Catechisms, and especially in the improvement of the Catechism, prepared by the Worcester Association of Ministers, over all others that he had seen. In the older Catechisms the motives inculcated upon the child were servility towards God and selfishness in regard to himself, while God was represented as selfish, cruel and capricious. Such instruction, in the early religious training of the child, laid the foundation for selfishness and cruelty in the conduct and character of manhood.

Rev. Mr. Muzzey of Cambridgeport, being called upon for a report, as sub-committee, upon the Manuals relating to the life and instructions of Christ, said that he had felt more and more the importance of going back to Christ, and to childhood, and, in the simple trustfulness of the former, learning of the latter the truths which he taught. Among these he specified as of special importance that of the Paternal character of God,—and that of the universal brotherhood of man.

Rev. Mr. Hill of Waltham being called upon for a report, as a sub-committee, on the subject of a Manual upon Christian Doctrines, said that if a work on this subject were prepared, it could be used only by the older scholars in our schools, and scarcely, perhaps, by any such as are now found in our Sunday Schools. Still, there was a period in our religious progress, when we all wished to arrange and systematize our views on religious subjects. And it was important that this should be done. The difficulties in the way of such a work, were very great. But he thought, if time were allowed, a satisfactory work on this subject might be produced.

Rev. Mr. Whitman being called upon for a report, as sub-committee, on the application of Christian principles to moral conduct, said that he too, like his brethren and colleagues upon the Committee, had looked at the subject long enough to see its difficulties and its importance. He lamented the separation, which had taken place between moral conduct and Christian principle,—and mourned over what he regarded as the prevalent practical infidelity of the day; an infidelity, which doubts the applicability of the principles of the Gospel to the common duties of life. Mr. W. asked that the general report of the whole Committee and the reports of the several sub-committees, which had now been submitted, should be regarded as partial reports and that the Committee have leave to sit again.

The meeting now adjourned to partake of a very liberal supply of substantial refreshments, necessary for the wants of the body, which had been kindly provided by the members of Mr. Thurston's Society.

At 2 o'clock the Society, together with the people of the place, were called together by the bell, to unite in the public services of the occasion. Rev. Mr. Hosmer of Buffalo, N. Y., offered the prayer. Rev. Mr. Whitman of Lexington preached from Luke xiv. 18. "And they all with one consent began to make excuse." He dwelt upon the propensity there is, at the present day, even on the part of the friends of Sunday Schools, and while honestly wishing them all prosperity and success, to excuse themselves, individually, from their share in the work, necessary to be done in order to render them worthy of being continued in operation.

After the discourse, Rev. Mr. Dorr made some remarks upon the subject, which had been presented, and while distinctly avowing that, in his own endeavors to sustain the Sunday School, he had received a very good degree of cordial support from his parishioners, he yet, on the whole, confirmed the views which had been presented, of the too great willingness, on the part of individuals, to excuse themselves from their part of the work to be done in sustaining them. Mr. D. also spoke of the importance of making use of the remarks offered in the morning, by the different members of the Committee on Manuals, as a guide in teaching, during the present season. He said that he had learned two lessons from those remarks.

1st, That something beyond Manuals, Forms or even Knowledge, is to be sought, and that these are all to be regarded as instrumentalities, in producing a right state of the heart, and a right ordering of the life.

2d, That the Gospel is to be taught to children, in our Sunday Schools, in its applications to the duties of life and the prevalent evils and sins of the community. He thought that, if these ideas could be carried out, by us all, into the practical details of teaching, during the present season, the rapid progress of our Sunday Schools would be thereby secured.

Rev. Mr. Hosmer of Buffalo, N. Y., followed Mr. Dorr. He spoke of his being a stranger here, of the mingled emotions of joy and sadness, which he experienced in being present. He dwelt, in a touching manner, upon the difficulties in the situation of those Societies on the outposts of our heritage,—far removed from the brethren of their own faith, as compared with the situation of those located in the heart of New England, in order to impress upon the minds of those present a proper sense of the privileges enjoyed by them. He spoke of the importance of going back to Christ, and of his fear that, in consequence of not coming fresh to the records of his life, we did not understand that life in all its touching beauty and soul-moving power. He urged the importance, on the part of teachers, of going to Christ, and seeking to have "Christ formed within them the hope of glory" and then of leading their pupils to Christ.

After Mr. Hosmer had concluded his remarks, the thanks of the Society were voted to the friends in Billerica for their kindness and attention, and the thanks of the Billerica people were expressed, by their Pastor, Rev. Mr. Thurston, to the Sunday School Society for their attendance, and for the interest which had been manifested and awakened by the meeting. At half past four o'clock, in order that all might have ample time to reach their homes, the meeting adjourned. And thus ended one of the most interesting and profitable meetings which the Middlesex Sunday School Society has ever held. Everything went on pleasantly from first to last, and words were uttered adapted to advance the best interests of Sunday Schools.

J. W.

[The following was necessarily excluded last week.]

For the Register.

MR. EDITOR,—I very much regret the occasion for presenting myself again so soon before your readers, but the charge of misrepresentation made by your correspondent "D. F., Jr.," in your last number requires a word from me.

On the 1st. Sunday in March, the individual referred to in my former communication was present, and was *not* one of the "persons unknown, even by sight, to the present pastor." On the contrary he had been constant at the Lord's table, and was a teacher in the Sunday School, at the time. The senior deacon, who is not the "assumed" but the confirmed Treasurer of the Church, which office he has held for more than 20 years, stated that in that capacity he had business to lay before the Church and proposed adjourning, according to the usual custom, to some evening during the week; and it was finally voted to meet at the pastor's house on Tuesday evening March 9th.

At that meeting a gentleman, who had himself "withdrawn from the public worship of God at the meeting house in Hollis Street," and for more than five consecutive years had not appeared at the Lord's table in that house, handed the pastor the votes which he (the pastor) "took special care should be worded in such manner as to *avoid* the charge of excommunication." They were presented by the pastor for the adoption of the meeting, and the pastor recognised but five members as entitled to vote, viz., the two deacons, the individual who handed them to him and another who had likewise absented himself for five years, and the person alluded to in my first communication. The last named voted *against* their adoption, as did the senior deacon. The votes of the society were therefore passed *before* action was had in reference to the individual referred to and *not after* as "D. F., Jr." states, for his vote was not refused till after the meeting of the Society. Therefore I misrepresented nothing when I said that this member was deprived of *his rights* by said votes. "He (the pastor) has distinctly stated, particularly to the person referred to in the article which occasions this communication, that no proceeding at this meeting, or at a further adjourned meeting, was meant to work excommunication." But how has he stated it? "You are as much a member as ever, yes, as much a member as *Mrs.* —— or *Mrs.* ——." And in what light does he consider them as members? "Females, and I suppose minors, are considered incompetent to act as church members in matters of business." Here he pronounced females *incompetent*, and yet he assures a male that he is as much a member as *any female* connected with the Church. Or in other words, not being rich he is *incompetent* to act even on a letter missive; for that occasions an outlay of Church funds. My position is correct, therefore, and I again ask how we shall dare to exclude the poor man from the Lord's table? "But," says he, "this is not exclusion." What then is exclusive? Make his position humbling, so that he feels that even here the power of wealth is felt, and still expect him to unite in a rite, whose form is yet left, but whose spirit has, to his apprehension, departed. With which class would our Lord and Master be, were he now to visit the earth having "not where to lay his head?" A.

For the Register.

NEW YORK CORRESPONDENCE.

NEW YORK, May 25, 1847.

DEAR SIR,—I spoke in my last of my recollections of the first opportunity I enjoyed several years since of hearing Dr. Dewey preach, and of the effect upon my own mind of the discourse on that occasion.

Subsequent opportunities of hearing this eloquent preacher, and subsequent intercourse more or less intimate and frequent, with members of his congregation and stated hearers, have led me to believe that the ministry of Dr. Dewey, has thus far been very efficient, taking a strong hold upon the minds and affections of his hearers, and accomplishing in a very encouraging degree the great ends for which the Gospel was ordained to be preached to men. In reflecting upon the influence of this gentleman's preaching upon my own mind, and apparently upon the minds of others, I have naturally been led to inquire what are the peculiar features which give to his sermons, their apparently happy and wholesome power, and the answer has been something like the following.

In the first place, Dr. Dewey has the good sense and the good taste to avoid the technical epithets and theological phrases in which some preachers allow themselves, and which are only offensive to cultivated tastes, while no compensating advantage is offered to any class of hearers. The language of Dr. Dewey's discourses, in respect to its freedom from cant phrases and technical terms of scholastic theology, strikes me very pleasantly, and might safely be taken as a model by other and younger preachers.

As a speaker, Dr. D. is free from those vicious peculiarities of tone and action which some people seem to think indispensable to pulpit address. There is a class of hearers who estimate the excellence of a sermon, very much from the twang and the drawl employed in its delivery. They imagine that the preacher cannot be the instrument of their sanctification, who speaks in the "pulpit" just as a lawyer would at the bar. Indeed, they cannot see how a man can give evidence of being a Christian minister and a really holy man, unless he speaks in what some have called a *holy tone*, and with gestures to correspond. It is as astonishing as it is humiliating, to reflect upon the amount of sanctified humbuggery demanded by this class of people, and how it is conceded and played off upon them by a certain class of preachers. I have known young men, after making up their minds to become preachers, immediately acquire this method of speaking even in private conversation, and much more in their prayers and exhortations in social meetings, as if their sentences drawled through their noses could not fail to reach the inmost souls of the hearers. It is not very complimentary, I am aware, to speak of any respectable and sensible preacher as free from a habit that smacks so strongly of fanatical hypocrisy. But I cannot well omit to mention as one of the reasons of Dr. Dewey's influence over intelligent people, his manly unaffectedness of speech in the pulpit, his plain, direct address, free from all airs and puttings on of extra or official sanctity, when delivering the message of the Gospel.

But the efficiency of Dr. Dewey's ministry has been dependent mainly not upon any exterior propriety, or dignity of manner, or freedom from offensive peculiarities, but upon those great moral truths which appeal to the profoundest depths of our nature, recognising and satisfying the cravings of the immortal mind, and leading it and lifting it up from the degradation and bondage of sin to the light and life and elevation of true holiness. The office of the Christian teacher is rightly appreciated by Dr. Dewey. He regards himself as employed and commissioned to ascertain the moral nature, condition and wants of his hearers, that he may stimulate them to, and assist them in, the recovery of the defaced lineaments of God to the soul, and he goes about his work with a seriousness of mind, a fixedness of purpose, a sympathy of feeling, which harmonise with the purport and importance of his mission. I do not say that I agree with all his doctrinal views, but many of the truths made prominent in his teachings, and that come right home to the hearts of his hearers, are precisely those which are made the power of God unto salvation.

Dr. D. takes the right view of his fellow men's condition, as a poor, benighted, sinful and degraded being, yet not an object to be execrated, shunned, or despised on that account, but the more to be loved, pitied and labored for by the true minister of the Gospel, and whatever some other ministers may think and believe respecting the purpose of God, to pass by in his sovereignty the great majority of mankind, and limit his regards to that small fraction of our race called the elect, it is evident that Dr. Dewey is not trammeled by the apprehension that his Maker is indifferent to any of the race, or has no tender mercies except for the few. He sees no reason to fear that Christian charity in its warmest, most enlarged, most comprehensive embrace, may become interested in objects whom God has determined to pass by. He is not alarmed lest he should pity those whom God only hates and execrates, or bless those for whom the Father of Mercies has no blessing. He has no misgiving lest he should invite more to heaven than there is room for in the kingdom of God. He could go to every son and daughter of Adam and assure them of the sincere and intense desire of their Heavenly Father, that they should share all the blessings Infinite Love can confer in this life and the life to come. It must be apparent that a minister entertaining and fully persuaded of such views, must go forth to his fellow men with a fullness of love and a power of persuasion, much greater than he could well have, if he believed that an unrevealed decree of fate had fixed and foreordained the dooms of those to whom he is sent. With the views entertained by some preachers, I see not how they can even go through the form of inviting their hearers indiscriminately to accept the salvation of the Gospel. For in the first place they consider their hearers as deaf and dead as tomb-stones, that can neither hear nor do; and if they could hear, and move, and come, there is nothing for them to accept. The feast of the Gospel is only for a few. I would just as soon expect a man to go out with warmth and earnestness along the highway and invite the mile-posts to the number of a hundred, to come and partake of a breakfast for four. To do such a thing at all would be absurd,—to do it with gravity and earnestness would be supremely ridiculous. The preaching and the theological theories of Dr. Dewey have no such absurdities to get over.

The effectiveness of Dr. Dewey's preaching, is partly owing also to the tone of hope and encouragement in which he appeals to his hearers. He assumes as every moral teacher should assume, that there is, perhaps in every bosom before him, a craving for unattained good, a longing for a better and a purer happiness than is found here, and the preacher, rejoicing in the faintest indication of this inward longing, speaks to it the language of encouragement, and leads it to look for the desired treasure in that life of holiness and that communion with God which are attainable by all, and to which all, without exception, are invited to aspire. He strips religion of the mystery with which some delight to invest it, and shows it to be simply a life of love to God and man, in the living of which is found that peace which flows like a river. The weak, the fearful, the timid, are not repelled by denunciation, or disheartened by bitterness of rebuke, or bewildered by mystical standards of excellence. All are taught to believe that the way of life is a highway in which the simplest wayfarer need not err, and in which sincerity of purpose and singleness of desire to be and do right, are of far higher account than the creeds and forms and frames in which many confide.

In connection with what has been said I may add, that Dr. Dewey's preaching presents such a view of the powers of man as a moral agent, as neither inspires him with a false independence on the one hand, nor a plea for inaction and irresponsibleness on the other. He is not rendered incapable of knowing and doing his duty, and attaining moral excellence, by the effects either of his own sins or his forefathers. He is just as responsible for the right use of his powers and privileges as Adam was. At the same time he is a dependent creature and will be forever dependent—and the humble recognition of that fact, by prayer and praise to his Maker, is one of his first and most solemn duties. But it is the dependence of a rational, free, accountable agent, who is bound actively to labor for his own spiritual culture, not to await passively the "injection" of spiritual life into his soul. This view of our own powers is not at all likely to engender a false but a true and wholesome self-confidence and self-reliance—such a confidence as will lead to earnest exertion in working out our salvation, consistent with the prayer that God will work in us to will and to do of his good pleasure.

Truly yours, CRITO.

For the Register.

CAMBRIDGE, 13 May, 1847.

MY DEAR BOYS,—I was delighted yesterday by receiving your very neatly written letter, informing me of your intention of joining a Sunday School, in your village, and have thought you might be pleased with a few hints in regard to the duty of a Sunday school scholar, from one who has had some little experience both as scholar and teacher.

I would advise you by all means to be constant and regular in your attendance on the exercises, and never let anything but absolute necessity prevent your being present with the class. I need not say anything on the importance of giving the strictest attention to your teacher, as your own good sense, will, I trust, be sufficient on that head.

I would, however, caution you against the danger of being disappointed if you find the exercises at first not as interesting as you appear to expect. You must in this case persevere the more and resolve to do your best to become interested, and my word for it you will not fail.

You say you have been given a chapter in the New Testament for your first lesson, not I suppose to commit to memory but to be explained and commented upon by your instructor; this exercise can, if properly conducted, be made extremely interesting. My advice would be after carefully reading over the chapter and noting anything you do not perfectly understand, to turn to some work on the subject, (and here you will find Livermore's Commentary, of the greatest service.) If you do not find the desired information in any book you have at hand, do not on that account give up the point, but mention it to your teacher. In this way you will soon find yourself becoming more and more interested, and by thus early forming the excellent habit of carefully searching for the truth, you will be led to read, and what is more, read with *interest* many books which you would otherwise not be likely to read, or at least with much advantage to yourself.

I would say one word about the importance of exercising some care in the selection of books from your library. I am sorry to say, many of the books that find their way into our Sunday School libraries, are of a character, to say the least, from which no improvement or instruction can be derived. But on this point you must be guided by the advice of your teacher. Do not think, my dear boys, that I would prevent you from reading all kinds of story books; far from it, you will find great advantage, as well as entertainment from many. Miss Edgeworth, for instance, while she never fails to interest, conveys at the same time the highest lessons of virtue and goodness. There are also the stories written by Miss Abbot in which you have been lately so much interested, and many others which I have not now time to mention. I spoke of this subject, that you might not waste your time in reading poor books, when so many good ones can be had.

If I had more time and room I should have liked to make a few more suggestions, which perhaps I may do in another letter.

Now I must say, good bye my dear boys, believe me ever sincerely your friend, A.

The following we copy from the Springfield Republican.

"At the meeting of the Third Congregational Society, on Saturday, to make arrangements for the funeral of their deceased Pastor, Rev. Dr. Peabody, Mr. Calhoun submitted the following sentiments, which were read and unanimously adopted:—

A wise and holy Providence having removed from this Church and Society their late Pastor, Rev. Dr. Peabody, by death—overflowing as our hearts are with sadness, we would reverently, and we trust with Christian submission, bow before this solemn dispensation—and bless the hand that afflicts us.

We have lost a Teacher, whose wisdom, eloquent in its calmness and beauty, has long instructed and enlightened us—a Guide, who by precept and example has directed us to the Master whom he served—a Friend, whose sympathies have always been to us, a source of consolation and hope.

We mourn over this bereavement—but we listen to the voice that saith to us, "Blessed are they that mourn, for they shall be comforted."

We call to mind the humble devotion of the departed; and the same voice pronounces—"Blessed are the pure in spirit, for theirs is the kingdom of Heaven." We mark the Christian purity of his life and conversation, and again the voice saith—"Blessed are the pure in heart, for they shall see God." We mourn, not alone—the whole community feel the affliction. Beloved and respected by all—all give to us their profoundest condolence.

Ripe in the attainments of human wisdom, rich in the resources of a cultivated intellect, humanity and learning own our departed friend,—and will cherish his memory. And we will cherish his memory. His lessons of Christian wisdom, shall continue to dwell in our hearts—the delightful simplicity of his life, his kindness, his beneficence, the goodness of a true character, we will speak of to our children—and they again to theirs.

In our affliction, our trust shall be in that God and Savior, who was the hope and confidence of our beloved Pastor. To that religion which came down from Heaven, we go for consolation and support.

To the family and relatives of our Pastor and friend, we give our heartiest sympathies, and we counsel them to remember with ourselves, that amid the disappointments of earth, there is nothing true but Heaven.

And now, as a last token of respect to all that remains to us here of him we loved—we give in charge to such of our number as shall now be designated, to do whatever shall be necessary for the funeral obsequies."

From a post mortem examination of the deceased, it appeared that the lungs had almost entirely wasted away, under the slow progress of the disease, which, unbeknown to his friends, had preyed upon his system for some time.

The following notice of the late Dr. Peabody, which we copy from the N. Y. Tribune, shows a just appreciation of his many excellencies, and a happy manner of expressing it:—

"The sphere of Mr. Peabody's usefulness has not been confined to the pulpit. In the various walks of literature, he has displayed an eminent excellence; as a poet, belles lettres scholar, and critic, he has been equally distinguished. His versification is smooth, his thoughts original, his expression true to nature; he is seldom prolix and never obscure. The correctness of his taste qualified him admirably for the office of a critic;—while his own intellectual excellence saved him from being envious, and his kindness of heart, from being unnecessarily severe. For he would rather invent beauties than imagine faults.

His poetry has been published and admired; and, with his various contributions to Reviews and other miscellaneous productions, has done much to establish the reputation of New England literature.

As a minister of the Gospel, he was pious without pretension, and practiced the precepts he taught. His life out of the pulpit confirmed the beauty of godliness, which his sermons inculcated. He was as honest as he was eloquent."

ANNIVERSARY MEETINGS.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.—The annual meeting of "The Massachusetts Congregational Society," was held on Monday last, May 24th, when the following gentlemen were chosen officers of the ensuing year.

President—Hon. Chief Justice Shaw.
Vice President—Edward Everett.
Secretary—Rev. Francis Parkman, D. D.
Treasury—Hon. James Savage.
Counsellors—Hon. Josiah Quincy, Peter C. Brooks, Daniel A. White, Abbott Lawrence, James Savage, Rev. John Codman, D. D. and John A. Lowell, Esq.

A letter was communicated from the Hon. Peter C. Brooks, declining a re-election of President of the Society, and presenting five hundred dollars "in aid of its sacred charity." Whereupon it was unanimously voted, "that the thanks of the society be presented to Mr. Brooks for his generous donation in addition to his former liberal gifts. Also, for the ability, courtesy and fidelity, with which he has discharged the duties of its Presidency, for now fifteen years.

The Report of the Treasurer exhibited a very flourishing condition of its funds; and the charity of the year was distributed among forty-one beneficiaries.

The Hon. Richard Sullivan was unanimously elected a member of the corporation, in place of Andrew Ritchie, Esq., resigned.

MASSACHUSETTS BIBLE SOCIETY.—The annual meeting of this society was held in the Central Church, Winter street, on Monday last; and the following officers were elected:

President—Rev. John Pierce. D. D.
Vice President—Rev. John Codman, D. D.
Corresponding Secretary—Rev. Francis Parkman, D. D.
Recording Secretary—Rev. Geo. W. Blagden.
Treasurer—Henry Edwards, Esq.

Together with eighteen trustees, clerical and lay.

The services of the public meeting were introduced with some appropriate remarks by the President; a selection of Scriptures was read by the Rev. Dr. Sharp of this city; the annual report was read by Rev. Dr. Parkman, chairman of the Executive Committee; and the resolutions were offered and the meeting addressed by the Rev. Edward B. Hall of Providence; the Rev. Dr. Carruthers of Portland: and by Hon. Simon Greenleaf of Harvard University.

The annual meeting of the Society for "PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY," established in 1805, was held on Monday, May 24th, and the following officers were chosen.

President—Rev. Francis Parkman, D. D.
Vice President—Rev. Samuel Barrett.
Secretary—Rev. Alexander Young.
Treasurer—William T. Andrews, Esq.
Trustees—Rev. Joseph Allen, Rev. F. D. Huntington, James Walker, D. D. Amos Smith, George Putnam, D. D.

The annual meeting of "THE SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION" was al-

held on Monday, May 24th, and the following gentlemen elected as its officers for the ensuing year.

President—Hon. James Savage.
Secretary—Rev. George E. Ellis.
Treasurer—Francis Parkman.
Directors—Samuel May, George B. Emerson, Ezra S. Gannett, George Putnam, Cyrus A. Bartol, Stephen C. Phillips.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

The special object of this Society is to supply a stated ministry of the Gospel and other religious instruction to the destitute. A small part of its funds is specially appropriated by the will of Mr. Alford to the benefit of the Indians. It has therefore within the year past given of its aid to the Indians of Marshpee and of Herring Pond under the care of Rev. Phineas Fish; to the Oneida tribe at the head of Green Bay under the care of Rev. Eleazer Williams; also, to the Ojibway Indians near Lake Superior and assisted in the education of Indian youth in the Albion Seminary, Michigan.

They had also in their employment for the past year missionaries at the West; of whom are Rev. William G. Eliot of St. Louis, Rev. William H. Lord of Milwaukie; Rev. Augustus H. Conant of Geneva, Illinois; Rev. George W. Woodward of Galena; and until his lamented death in March last, the Rev. George Moore of Quincy, whose faithful and devoted labors among his own people and in various destitute places in Illinois have left indelible impressions, and given him an honored place with them whose "memory is blest."

The Society still sustain the Mission and School, which for a long series of years were objects of their care, at the Isle of Shoals.

The Annual Meeting of the Society was held on Thursday, May 27th, when the following gentlemen were elected as Officers for the ensuing year.

Hon. Chief Justice Shaw—*President.*
Rev. William Jenks, DD.,—*Vice President.*
Rev. Francis Parkman, DD.,—*Secretary.*
Hon James Savage—*Treasurer.*
Rev. S. K. Lothrop—*Assistant Secretary.*
Benjamin Guild, Esq.,—*Assistant Treasurer.*
Select Committee—Rev. Samuel Barrett, Professor Francis, Samuel K. Lothrop, C. A. Bartol and Benjamin Guild, Esq.

Various letters and Reports were communicated from the Missionaries of the Society; and from the statement of the Treasurer it appeared, that the funds were in a flourishing condition.

The Hon. Stephen Fairbanks of Boston and the Rev. Dr. Lamson of Dedham were elected members of the Corporation.

THE MORNING CONFERENCE MEETINGS

Which were holden last week, were very fully attended, at the Chapel of the Church of the Saviour, and the Vestry of the Bulfinch Street Church. The meeting on Tuesday morning was opened with prayer by the Rev. Mr. Cordner of Montreal, after which remarks were made by Messrs. A. Fearing, A. B. Fuller, J. Whitman, A. B. Muzzey, E. T. Taylor, H. Brooks.

On Wednesday, Rev. Mr. Sanger, opened the meeting with prayer, when Messrs. Channing, Nichols, Sanger, Hosmer, Warren and others addressed the meeting.

On Thursday after opening with prayer, by Rev. Mr. Thomas, some introductory remarks were made by Mr. Fearing, who was followed by Messrs. Clark, Gray, Bangs, Merrill, Phillips, Knight, Brooks, F. A. Farley, and others. The perfect stillness and quiet that prevailed at these meetings, were in striking contrast with many others holden during the week, and seemed to indicate, that they were much enjoyed and were deeply interesting to the crowded and attentive auditories, the attention of which was fixed from the commencement to the close of each meeting.

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For the Register.

OBITUARIES.

MISS HANNAH H. WEST.

Died in *Trenton, R. I.*, April 23d, Miss Hannah H. West.

It may be permitted as a solace to a friend of the departed, to offer this slight tribute to the memory of one who, after being exercised with much suffering and affliction, has passed from among us, to the rest that belongs to the good. Miss West was the daughter of the Rev. S. West of New Bedford, a divine eminent for his profound learning and piety. From him she inherited strong good sense, an elevated tone of thought and feeling, and under his guidance and example received a truly Christian education. Her whole life had been one course of Christian duty. She was permitted by Providence to watch over the declining years of her venerated parent, and to sooth and comfort his last hours. Her chief enjoyment for many years had been found in contributing to the happiness of the domestic circle, of which she was a member and by which she will always be remembered with affection and regret. In the hearts of her friends she must always live, for her intellectual and moral qualities were such, as to perpetuate her memory. None who have ever known her could forget her energy—her love of the right and detestation of the wrong—her candor and truthfulness—her steadfast devotion to her friends—her disinterested affection for those more nearly allied. Her acquirements were much beyond the age in which she was educated, and her desire for improvement constantly induced progress. She was possessed of an uncommon share of rich and conversational talent,—which, considering the comparatively retired life she had always led, was very remarkable. Her descriptions both of men and things had a graphic power and accuracy which fixed them indelibly on the memory, and gave one the impression, of having been reading some highly interesting volume. The fund of wit and humor which rendered her conversation so attractive, and which she ordinarily used to illumine her quaint style of discourse, was capable of being converted into a powerful weapon of rebuke for the unworthy; yet no one but the wrong doer ever had reason to shrink from it. Her wit was tempered by principle and softened by charity—and as justice formed the basis of her character, she was ever found the advocate of truth and duty. She has passed to her reward, after a life of usefulness which might well content the most ambitious. She had never lived for herself alone, and she reaped the fruits of her disinterested life by the warm and untiring devotion manifested by those most dear to her, who ministered to her comfort and smoothed her pillow of suffering, and gently dismissed the weary body to its rest, the longing spirit to its God.

For the Register.

MRS. SALINA HIGGINS.

Died, in Standish, Jan. 22d, 1847, Mrs. Salina Higgins, wife of Mr. Prince Higgins, 73.

When an aged Christian passes from the stage of life, whose days have been spent in the practice of virtue, and whose death is as calm, and peaceful as was that of our deceased friend, it is well to notice it; for it makes us feel and realize the truth, that "blessed are the dead who die in the Lord." Mrs. Higgins had long been an exemplary member of the Church connected with the First Parish in this town—and most beautifully was her faith in Christ exemplified, during her sickness, by the exercise of that spirit of resignation, so becoming to the Christian; as the writer of this, and also those who attended upon her during her illness, can truly testify. She has left an aged partner and a large circle of relatives and friends, to mourn her loss. In the death of our friend, the husband has lost a devoted wife—the child a beloved mother—and the Church a worthy member—but we would feel, that what is *our* loss, is *her* eternal gain. May our aged friend, who feels so deeply his loss, be consoled and comforted by the thought, that the virtuous here, will be reunited with the departed, in that other and better world.

G.

For the Register.

MRS. MARTHA M. COBB.

Died, in Mansfield, Mrs. Martha M. Cobb, wife of Mr. G. M. Cobb, and second daughter of Ellis Fairbanks, 19.

There are some circumstances, connected with the death of this amiable young woman, which are peculiarly touching and impressive; and which illustrate in a most striking manner, the uncertainty of life, and the extreme fallaciousness of all earthly hopes. While the Unitarian Society of Mansfield were decorating their Church, and making arrangements to celebrate the Nativity of the Savior, with appropriate religious services, on the 25th of December last, several of the young friends of the deceased, knowing that she intended to be married about that time, waited upon her, and earnestly requested that she would have the ceremony performed, in the Church on Christmas Eve. To this after some hesitation, she consented. Accordingly, then and there, in the midst of a crowded assembly, and with all the accompaniments of festive gladness, which belong to this joyous occasion, she was united to the man of her choice; and received the warm congratulations, and hearty good wishes of a large collection of sympathising and rejoicing friends. In less than six months from this time, she died, after a short, but most distressful sickness, and almost the very same assembly were gathered in the same place, to witness and take part in the solemnities of her funeral, the bereaved husband being seated in the same pew, where he stood with his young friend on Christmas Eve, and interchanged with her vows and promises of the marriage covenant. Such is human life; so strange and mysterious its vicissitudes; so suddenly are we often precipitated from the palmy height of joy and hope, into the lowest depths of sorrow and disappointment.

The character of our young friend was such as surviving affection will long delight to dwell upon. Its distinguishing trait was disinterested kindness, forgetfulness of self, a readiness to forego her own convenience and pleasure for the sake of others. The sweetness of her temper shone out in her sunny and beaming countenance, which was a true index of a pure, beautiful, loving spirit within. She was patient and cheerful through her sickness, and appeared to be entirely resigned to her lot; smiling upon her friends in the midst of the severest paroxysms of pain, and seeming to be anxious and troubled, only lest they should weary themselves in doing for her. We can hardly realize, that one so young, so blooming, so full of health, so buoyant with youthful spirits and hopes, as she seemed, when last we saw her, is no more. She has faded from our sight, like a beautiful flower, in her prime. Yet we cannot but think that for *her* it was a sweet season to die, before the world had fastened its fetters strongly upon her soul, or the whiteness of her spirit had been tarnished by its stains.

She has gone, we trust, in her youthful innocence, to those bright abodes, where the pure in heart, admitted to the virtue of their God, repose forever in the bosom of his infinite love. Her death was as serene and peaceful, as her life was gentle and blameless. And though her bodily presence is withdrawn from the friends who so fondly loved and cherished her, yet they will feel that she is with them still, in spirit. Her image is enshrined in their hearts, and will dwell forever in their minds, associated with God, and heaven, and all holy thoughts. Oh how mighty is the influence of the dead upon the living! May hers long be felt by those to whom she was so dear,—husband, parents, brothers, sisters. May it call their thoughts away from earth, give them a new sense and apprehension of things unseen and eternal—of their reality and nearness,—drawing their affections heavenward with a new and powerful attraction.

Medfield. C. R.

CONNECTICUT RIVER SAVINGS BANK IN CHARLESTOWN, N. H.

At the annual meeting of the Corporators of the "*Connecticut River Savings Bank in Charlestown*," on Wednesday, the 12th of May, the following officers were elected for the ensuing year:

SAMUEL WEBBER, *President.*
ENOS STEVENS, *Vice President.*
GEORGE OLCOTT, *Secretary and Treasurer.*

Committee of Finance and Loans. Samuel St. John, Jr., Isaac F. Wetherbee, Roswell Robertson, Edmond L. Cushing, John Starratt.

Trustees. Henry Hubbard, David Holton, Vryling Lovell, Enoch H. West, Isaca F. Wetherbee, J. J. Gilchrist, Samuel Hubbard, John Starratt, Samuel St. John, Jr., Joel Willard, Edmond L. Cushing, Roswell Robertson, Phineas Walker, Oliver Hastings, Charles A. Delano, Samuel H. Grinnell, Henry Hubbard, Jr., David Holton, Jr.

John W. Tappan and Samuel Tutherly, of Claremont, and Thos. W. Gilmore, of Newport, were elected Corporators or Members of said Institution.

To the Trustees of the Connecticut River Savings Bank, in Charlestown.

The Treasurer reports, that for the last six months commencing on the first Thursday of November, 1846, and ending on the first Wednesday of May, 1847, inclusive, there has been deposited by one hundred and eighty depositors 35,204 94
And there has been carried to the general deposite account the unclaimed dividends of Nov. 3, 1846 873 94
To which add the balance of deposits in the Treasury, as by the Treasurer's report of Nov. 4, 1846 59,524 42
$95,603 30
From which sum deduct the amount of deposits withdrawn by forty-eight depositors 7,590 45
Leaves the balance of deposits this day $88,012 85
The amount of interest the last six months on money loaned is 2,128 78
To which add the amount of receipts over expenditures to Nov. 4, 1846 566 79
$2,695 57
From which deduct the amount of dividends paid 425 25
2,270 32
The balance of deposits $88,012 85
Making the whole amount of deposits and receipts this day $90,283 17
The blance this day due on Notes receivable is 84,206 11
The balance this day due from Connecticut River Bank is 6,077 06
$90,283 17

RECAPITULATION.

Dr.		Cr.	
Notes rec'ble	84,206 11	Gen. deposits	88,012 85
Conn. R. Bank	6,077 06	Interest	2,128 78
Div. paid	425 25	Surplus	566 79
	$90,708 42		$90,708 42

The whole amount of dividends credited to depositors for the last six months is 1,754 15
The largest sum deposited by any one person is 5,464 80
The smallest sum on deposit by any one person is 1 00

The number of new depositors for the last six months is one hundred and eleven—of which thirty-eight are Husbandmen, forty-four are Minors, one Laborer, two Married Women, two Clergymen, three Widows, eight Single Women, one Lawyer, seven Mechanics, one Society, two Instructors, one Guardian, and one Trustee.

The number that have closed their accounts for the last six months, is nineteen, of which thirteen are Husbandmen, one Minor, two Widows, two single Women, and one Trader.

The whole number of depositors whose accounts now remain open is four hundred and seventy—which is submitted by

GEO. OLCOTT, *Treasurer.*

Wednesday, May 5, 1847.

CHARLESTOWN, N. H., May 10, 1847.

We have this day examined the accounts of the "Connecticut River Savings Bank in Charlestown" as stated above in the report of George Olcott, Treasurer, and find the same to be correct.

JOHN STARRATT, } *Committee of*
SAML. St. JOHN, Jr., } *Examination.*

In availing themselves of the benefits of this Institution, persons desirous of making deposits are not obliged to attend personally. The signature to the engagement to comply with the rules and regulations of the Institution being sufficient if made by any one whom they may constitute their agent, by entrusting him with money for the purpose of making a deposit of it.

A. U. A. On Thursday at a *legal* meeting of this body the doings of the business meetings last week, in regard to the act of Incorporation, Officers, &c., were ratified according to law.

In addition another Vice Presidency was created and Rev. S. K. Lothrop chosen to that office. The officers as now duly elected are Rev. Ezra S. Gannett, DD., President; Hon. Stephen Fairbanks, Rev. Samuel K. Lothrop, Vice Presidents; Rev. William G. Eliot, General Secretary; Henry P. Fairbanks, Esq., Treasurer; Rev. Ephraim Peabody, Rev. F. D. Huntington, Rev. J. W. Thompson, Isaiah Bangs, Esq., Lewis G. Pray, Esq., Executive Committee.

It was also unanimously voted that the life members of the unincorporated A. U. A., shall be, without any farther payment, life members of the Incorporated Association.

*** After all the care taken to avoid them, errors occurred in our last week's paper which the reader is requested to charge upon the necessary haste in preparing copy, bad chirography, bad proof reading—in short, upon any thing and any body—except the *compositors*.

We would prepare an "errata" but take it for granted, that most of the errors were at once rectified by the intelligence of our readers, who, no doubt, easily substituted the words intended to be made, for the blundering terms that usurped their places.

MISCELLANEOUS ITEMS.

ELEVEN DAYS LATER FROM EUROPE. The Hibernia arrived on Thursday about sunrise.—Among the passengers was the Countess of Elgin. The Government of Bohemia has forbidden the Jesuits from residing at Prague. The Duke of Argyle proposes to send 1000 persons from his estate, to Canada. The accounts from Ireland are awful. It is said Father Matthew is likely to be appointed Bishop of Cork. The British government are about to send S. T. Richardson on an overland expedition to the north pole. The news from the continent is not important.

A GENEROUS DONATION. The New York Irish Relief Committee have received the following letter.

WASHINGTON, May 23d, 1847.

Dear Sir—We deeply regret to hear from Ireland that famine is still continuing there its work of death. Feeling it a duty to aid in alleviating this dreadful calamity, we herewith transmit five thousand dollars, with which please purchase food, and ship for distribution in the way to effect the greatest good to the greatest number of the suffering poor.

Yours most respectfully.

CORCORAN & RIGGS.

To Myndart Van Schaick, Esq.,
Chairman Irish Relief Committee, New York.

THE EDUCATION OF IDIOTS. About a year since, a resolve was passed by the Legislature of Massachusetts, appointing Commissioners to inquire into the condition of the Idiots of this Commonwealth, their number, and if any thing could be done for their relief. In behalf of this commission, Dr. Howe made a report, in part, to the Legislature, at its recent session, of their progress in these investigations. This report was accompanied by an interesting letter from Mr. George Sumner, in Paris, relative to a system pursued in the education of idiots in France.

This commission, by means of addressing circulars to the clerk of each town, by personal inspection, wherever it was possible, and by seeking information relative to the steps taken for the promotion of a similar object in the schools for that purpose in France, Prussia and Switzerland, have already obtained much valuable information, and have thrown a light that has been long and greatly needed, over one of the darkest features in our social condition. They could not, however, in one year accomplish all that was desirable, and have, therefore, received an extension of their powers from the State to continue their investigations.

In 171 towns, containing an aggregate population of 345,285, there are found to be 543 idiots—204 males and 389 females. Should the remaining towns be found to present a proportionate number, the aggregate in the State will be over a thousand. It has been ascertained that the condition of these unfortunate persons is very materially influenced by the character of those who have the charge of them. In some towns, where the idiots were under the charge of kind-hearted, but ignorant persons, and entirely idle, they were given over to disgusting and degrading habits. In other towns, idiots, who, to all appearance, had no more capacity, but were under the charge of more intelligent persons, presented a different spectacle, were healthy, cleanly and industrious. Some, of a very low grade of intellect, at work in the fields, under the direction of attendants, seemed not only to be free from depraving habits, but to be happy and useful.

From this the commission draw a natural and very important inference. "If," they say, "persons having only common sense and common humanity, but without the advantage of experience or study, can so improve the condition of idiots, how much could be done by those who should bring the light of science, and the experience of wise and good men in other countries, and the facilities of an institution adapted to the training of idiots, how much could be done towards redeeming the minds of this unfortunate class from the waste and desolation in which they now lie!"

This is an important subject, and we rejoice that it is receiving attention in this Commonwealth. Its consideration is in good hands, where it will be investigated in the fullest manner, with a liberal, far seeing, and expansive spirit, and will result, there can be no doubt, in the adoption and perfection of measures of relief, equal if not superior to those which have already been so successfully tried in Europe. [Atlas.

We suppose the following statement to be essentially correct: and we learn that arrangements have been made to have the ship go to Ireland, without parade and as a ship of peace. Rev. E. T. Taylor, of the Bethel in North Square, will probably go out in the M. as Chaplain and agent for the Boston Committee.

THE MACEDONIAN. The Journal of Commerce says: "We understand that the Boston Relief Committee have determined to fill up this vessel. They have $50,000 yet at their command, which will be expended here in the purchase of freight. Officers for the ship will also be sent on from Boston to fill up the vacancies.

The pledge given by Capt. Forbes, of the Jamestown, to the Irish Committee, that the Macedonian would soon follow him, is doubtless considered binding upon the honor of Boston, and the frigate will certainly be despatched. She will probably sail next week."

BUSINESS MEETING OF THE A. U. ASSOCIATION. By some inadvertence the name of the TREASURER, HENRY P. FAIRBANKS, ESQ., of Charlestown, was omitted in the list of officers published in our last. The salary of the General Secretary was fixed at $2000 per annum.

The resolutions offered by Rev. Mr. May, the first of which was the only one adopted, were as follows:

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with a Christian profession. And therefore

Resolved, That no slaveholder is eligible to any office or agency in this Association.

Resolved, also, That the public apologist for slavery is, in our view, involved in the sin of slaveholding, at least equally with the slaveholder.

MASSACHUSETTS HISTORICAL SOCIETY. At the annual meeting of the Massachusetts Historical Society, the following officers were elected: President, Hon. James Savage; Recording Secretary, Joseph Willard, Esq.; Corresponding Secretary, Dr. Charles Lowell; Librarian, Rev. Joseph B. Felt; Treasurer, Richard Frothingham, Jr., Esq.; Cabinet Keeper, Isaac P. Davis, Esq.; Standing Committee, Hon. Francis C. Gray, Professor Convers Francis, Dr. Alexander Young, George Ticknor, Esq., Joseph Willard, Esq. It is understood that materials for another volume of the invaluable collections of this society are in the hands of the publishing committee. It will be published when an index to the last series of ten volumes is prepared. This volume will make thirty of the collections. So scarce had some of the volumes become, that, aided by the liberality of well-known Bostonians, the society have recently republished volumes six and seven of the first series; two, three and four of the second series; and the first of the third series.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Bolton,	12 00
Do do do in Washington, D. C.,	10 00
Do S. E. Howard, Esq. of Burlington, Vt,	2 00
Do Auxiliary Association in East Cambridge,	25 00
Do Ladies' Benevolent Society in Brookline for Western Missions,	60 00
Do Auxiliary Association in West Dedham,	6 25
Do Ladies in West Dedham Society to constitute their Pastor, Rev John White, a Life Member,	30 00
Do Samuel Appleton, Esq, donation,	100 00
Do Rev Cazneau Palfrey, annual subscription,	1 00
Do a Lady, donation,	30 00
Do Auxiliary Association in Bridgewater,	19 00
Do Rev F. A. Whitney's Society in Brighton, for Missionary purposes,	365 00
Do Auxiliary Association in Baltimore, of wh. $30 to constitute Mrs Leonard Jarvis a Life Member,	60 00
Do Unitarian Society at Hampton Falls, N.H,	6 50
Do individuals in Society in Dedham, for tracts	25 00
Do Society in Peterboro', NH,	12 00
Do Auxiliary Association in Barnstable,	6 00
Do Miss E. G. Everett of Boston,	25 00
Do Auxiliary Association in Leominster,	13 00
Do do do in Lincoln,	16 00
Do Sunday School Society in Rev Mr Ripley's Society in do. for Missionary purposes,	10 00
Do 2d Cong Soc. in Leicester, for tracts,	12 00
Do Auxiliary Association in Beverly,	50 00
Do do do in Philadelphia,	80 00
Do do do in Rochester, NY,	40 00
Do do do in Grafton,	12 00
Do do do in Cambridgeport,	25 00
Do do do in Rev Dr Parkman's Society, Boston,	24 00

☞ WORCESTER COUNTY AUXILIARY BIBLE SOCIETY. The Treasurer acknowledges the receipt of Donations—

From Brookfield Association Bible Society, Wm Hyde, Treasurer, collected in Spencer, Brimfield,	24 20 43 50
Southbridge Female Bible Society,	8
From Mrs Abigail Wheeler of Warwick, by Rev Mr Smalley, to make Samuel Sweetser and Levi E. Sweetser of Worcester, Life Members of Am. Bible Soc.	60
From a Friend, by Rev Mr Smalley, to make Sanford D. Sweetser Life Member Am. Bible Soc.	30
From Cong. Society in Sutton,	30
From John Brooks, Esq., Princeton, Life Mem.	10
From Solon S. Hastings, Princeton, do,	5
From an individual in Worcester, by Rev Mr Sweetser,	10
From Church in Northbridge, by Wm C. Capron,	9 50
From 1st Church in Millbury, do	20 23
From 2nd Church in Millbury,	11 75
From Life members in Athol, viz. Col S. and Mrs H. Sweetser, Isaac Stevens, Esq. and Dea J. S. Goulding,	20
From North Winchendon Cong Society, by Rev Mr Perkins,	21 81
From Worcester North B. Soc., Col B. Hawkes, Treasurer, collected in Rev Mr Smith's Society, Winchendon,	28 05
In Rev Mr Perkins's Society, Phillipston,	23 25
From Life Members in Worcester, Thos Chamberlain, Esq. and Jesse W. Goodrich, Esq.	10
From Cong Soc'y, Barre, by Rev Mr Bullard,	42
From Unitarian Soc'y, Barre, do	13
From Cong Soc'y, Holden, by Rev Mr Paine,	27 40
From Wm M. Bickford, Worcester, Life Mem.	5
From 2d Parish in Worcester, by Deacon Merrifield, contribution,	76 93
And 7 Life Members, John W. Lincoln, Simeon Burt, Mrs Ann Burt, William H. Wheeler, Mrs Almira W. Wheeler, Jas. Green and John P. Kettell,	35
From Wor. North Bible Soc'y, by B. Hawkes, Esq., Treas., collected in Rev Mr Bradford's Society, Hubbardston,	12 50
From gentlemen and ladies in 1st Parish, Princeton, by Rev Mr Goldsmith,	5 10
From Daniel Ward, Worcester, Life Member,	5
	$587 22

Worcester, May 2, 1847.

☞ The PLYMOUTH & BAY ASSOCIATION will meet at Rev. Mr. Bradford's, in Bridgewater, on Tuesday, June 15th, at 5 o'clock, P. M.

je5 J. MOORE, Scribe.

☞ The Semi-Annual Convention of Teachers of Sunday Schools connected with the Plymouth & Bay Association, will meet at Bridgewater, on Wednesday, June 16th. Services in the Unitarian Church, to commence at 10 o'clock, A. M.

Besides parents and teachers within the limits of the Association—of whom, it is hoped, there will be a full and punctual attendance—all interested in Sunday Schools are respectfully invited to attend.

JACOB H. LOUD,
W. YOUNG,
C. BRADFORD, } Committee.

je5 2w

☞ WORCESTER SUNDAY SCHOOL SOCIETY. The annual meeting of this Association, will take place in Leominster, on Tuesday, June 15. The morning session will be held in the Unitarian Church, commencing at 10½ o'clock precisely. The afternoon session at 1½ o'clock. Teachers, parents, and all interested in Sunday Schools are invited to attend.

je5 2t H. WITHINGTON, Secretary.

☞ WORCESTER ASSOCIATION. The next meeting will be held at the house of Rev. Mr. Edes, in Bolton, on Tuesday, June 15th, at 6 o'clock, P. M.

je5 2t H. WITHINGTON, Scribe.

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet on Tuesday, 8th inst., at Rev. J. T. Sargent's, in Somerville.

je5 W. NEWELL, Secretary.

☞ THE QUARTERLY CHARITY LECTURE will be preached in the Old South Church, to-morrow (Sunday) evening, at 7 o'clock. je5

☞ The FRANKLIN EVANGELICAL ASSOCIATION will meet at the house of Rev C. Nightingale in Cabotville, on Monday, the 14th of June, at 4 o'clock P. M. JOHN F. MOORS, Scribe.

je5

☞ NOTICE. The Middlesex North Association will hold their next meeting at Rev Mr Thurston's, in Billerica, on Wednesday, June 9th, at 10 o'clock, A. M.

N. B. Brethren will please observe the change of time. JOS. C. SMITH, Scribe.

je5

☞ BOOK AND PAMPHLET SOCIETY. The Directors of the Book and Pamphlet Society would give notice, that their Depository is continued at SIMPKINS'S Book and Stationery Store, 94 Washington street, and constantly kept supplied with a great variety of valuable and useful Tracts and Books, both doctrinal and practical, which may be obtained gratuitously on application there, by any Clergyman or Layman when wanted for distribution in this or any other State. Distant places are invited to make known their wants.

☞ REMOVAL. The Religious Society worshipping in Chapman Hall, (Rev J. Fisher) has removed to Melrose Hall, 339 Washington st., between West st. and the Melodeon. m22

MARRIAGES.

In this city, by Rev S. K. Lothrop, Mr Charles F. Terrill to Miss Hannah Williams, daughter of W. Warland Clapp, Esq.

At the Church in Brattle Square, by the Rev S. K. Lothrop, Mr Henry J. Courtenay to Miss Lydia B. Felt.

1st inst, John S. Elbridge, Esq, to Miss Abby Louisa, daughter of Wm Thompson, Esq.

27th ult, at Bulfinch street Church, by Rev F. T. Gray, Rev Wm G. Babcock, of Lunenburg, to Miss Clarissa Louisa, daughter of J. B. Clapp, Esq, of this city.

In Dublin, NH, 25th inst, Mr Frederick A. Brown, of this city, to Miss Emily M. daughter of Mr John Piper, of D.

In Brattleboro', Vt, 30th ult, Mr Isaac Clapp, of Malden, Mass, to Miss Elizabeth R. daughter of Daniel Spofford, Esq, of Bakersville, Vt.

In Harrisburg, Pa, Hon Charles Brown, to Elizabeth R. youngest daughter of Francis R. Shunk, Governor of that State.

In St Louis, 9th ult, Mr James Lewis, of *S.* L. to Miss Emily J. Holman, of Beverly, Mass.

DEATHS.

In this city, Mrs Sarah Kendall, wife of Timothy C. Kendall, Esq, 46.

In Dorchester, Mr Daniel Withington, 85.

In Lexington, Mr Rufus Meriam, aged 64 yrs 6 mos.

In Waltham, 29th ult, Sarah Manning, wife of F. H. Blanchard, 31.

In Lowell, Mary Denny, second daughter of Rev Henry A. Miles, 3½ yrs.

In Sherburne, 20th ult, after a painful illness, which she bore with christian resignation, Miss Ann P. Sanger, youngest daughter of the late Hon Calvin Sanger.

In Sandwich, 22d ult, Mrs Hannah, widow of Rev Levi Nye, aged 64; Mr Benj Gibbs, a revolutionary pensioner, aged 80.

In New Bedford, Miss Isabel, daughter of Chas W. Morgan, Esq, 17—a young lady of uncommon loveliness and promise; Mrs Mary, widow of the late Timothy Goodwin, formerly of Boston, 80.

In Peterboro', 14th ult, Mrs Nancy, widow of the late Dea. Jonathan Smith, 75.

In Gorrsville, Me, Mrs Alice Page, 99 yrs 3 mos. Her father was Capt Joseph Cilley, memorable in the early history of New Hampshire.

In Northampton, 23d ult, Miss Eunice Dudd, aged 87 yrs.

In Hollis, NH, 11th ult, Rev Eli Smith, formerly of Belchertown, Mass, 87.

In Bristol, RI, Mrs Sarah E. Deane, 23, daughter of Rev Thomas Shepherd, formerly of Ashfield, Mass.

In Kennebunk, Me, Mrs Olivia Lord, 93, widow of Mark Lord, Esq, formerly of South Berwick.

In New York, Mrs Nabby Trask, widow of the late Isaac Trask, of Boston, 79.

In Amboy, NJ, Mr Azor Glover, of Dorchester, Mass, aged 30.

In Washington, DC, Mrs Anna P. wife of Mr Loring Jacobs, a native of Cambridge, Mass.

In Princeton, Bureau Co, Ill, 6th ult, Mrs Sarah S. Bryant, formerly of Massachusetts, 78.

At Little Rock, Arkansas, April 26, Dr Alden Sprague, formerly of Charlestown, one of the most esteemed and useful citizens of that place. Dr Sprague was born in Bedford, NH, in February, and graduated in the Medical Class at Dartmouth, and is spoken of in high terms of eulogy by the papers published at Little Rock.

A HAIR BRACELET, found at the Hall of the Maine Depot, at the Collation Meeting, can be had by applying to MR. EUSTIS, No. 123 Washington street. tf je5

WANTED—A House suitable for a Boarding and Day School for girls. It must be in a pleasant, healthy country village, on some railroad leading to Boston, large enough to accommodate ten boarders, and in a neighborhood which will furnish at least ten day scholars.

Address the Subscriber, at Lunenburg, Mass.

je5 tf WM. CUSHING.

NO. 160 LITTELL'S LIVING AGE—12½ cents.

1. The Exiles of Queen Mary.
2. Money in England.
3. St. Giles and St. James—concluded.
4. Canada and Sir Francis Head.
5. Jacques Cœwe, the French Argonaut.
6. Allan Cunningham, his Poems and Songs.
7. Mrs. Butler's "Year of Consolation."
8. Irish Emigration.
9. Capsicum House for Young Ladies.
10. New Books, &c., &c.

Published once a week, by E. LITTELL & CO., 165 Tremont street. je5.

EXTRACTS from the Journal and Correspondence of Joseph B. White; price 5 cents.

Just published for the American Unitarian Association, by CROSBY & NICHOLS, 111 Washington street. je5.

BROOKFIELD FAMILY SCHOOL. This Juvenile Institute is now completing its fourth year, and, thus far, has been liberally sustained without the aid of notice in the public journals And this insertion is rather intended as an expression of thanks due to former patrons, especially in the city of Boston. It would gratify the Principal to relieve from an agency which many of them have kindly proffered and to whose protracted interest, the school owes much of its early success.

South Brookfield is on the Western Railroad, eighteen miles from Worcester. Parents desiring to visit their children, can leave Boston in the morning, dine at Brookfield, spend several hours and return to Boston on the same day. The School year has two terms. The first commences on the first Wednesday in May, and the second on the first Wednesday in November. The school was projected especially for young lads—and, with one or two exceptions, has never received those who were over twelve years of age, though they frequently remain beyond this period, when they enter earlier. The Principal has increasing evidence of the value of this regulation; and it meets with the cordial approbation of parents.

Gentlemen in Boston, desiring references, may inquire of present and former patrons, among whom are John Homans, M. D., Samuel Johnson, Esq., George B. Blake, Esq., George Howe, Esq., N. H. Emmons, Esq., and Philip Greely, Jr. Circulars of minute information will be promptly forwarded to those who may apply for more particulars.

Terms, $160 per year, payment in advance, at the commencement of each term.

W. A. NICHOLS.

Brookfield, March 20, 1847. eop6w

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REMOVAL

—OF—

BOYS' CLOTHING ESTABLISHMENT

—TO—

*

POETRY.

[For the Register.]

The following lines, not intended for the public eye, were addressed to a father, whose eldest son, a youth of great promise in his 18th year, was lost overboard on his passage from Palermo to Boston.

"Baptised into the Infinite!" thought beautiful—sublime!
No long and weary travail to Eternity from Time!
Immortal from the mortal, springing jubilant and free,
Just dropping its incumbrance into the boundless sea!

O, mourner! bow in thankfulness! your parent-heart is spared
The grief that many a Father, in stern bitterness, has shared;
A son, ungrateful and soul-stained, by the thousand sins of earth,
Wringing your heart with anguish, 'till ye curse his hour of birth.

But you have had your "beautiful," your "brave" one by your side
Through joyous years of happiness, "your blessing and your pride;"
Now murmur not that he has gone, thus worthy of your love,
Without the discipline of *this*, to the better world above.

His *heavenly* Father loved him most—altho' you loved him well.
Yes, He who marked the sparrow's fall, was with him when he fell—
He knew the tempests of the earth, beat sore and trying are
And gave him shield therefrom in Heaven with all a Father's care.

No images of dark decay will cloud your thought of him,—
No visions of the grave and worm his memory will dim—
But all that's free, and pure, and grand, will ever whisper thee
Of him whose spirit "went aloft" from the mysterious sea.

E. A. WHITTEMORE.

W. C., May 14, 1846.

MISCELLANEOUS.

HOW TO SPOIL A GOOD CITIZEN.

[Continued.]

"Hi! Ned," said a reedy, parrot-like voice, as Edward Harland entered a hardware store, and stood gazing about for the shopman.

Edward turned his glassy and bloodshot eyes to the corner whence the voice seemed to come. He saw only piles of pots, kettles, cooking stoves, furnaces, pans, &c., arranged in an orderly confusion, the *picturesque* of an ironmonger's fancy.

"Hi, Ned!" Uprose a little figure wearing a dish-cover for a cap, and a necklace of muffin-rings and skewers about its neck. In one hand it brandished a spit, and in the other held up a shining pot-lid, and it danced and leaped, and threw itself into all the droll attitudes which the limits of a brass kettle would allow, in the vain endeavor to bring a smile upon the gloomy countenance of the spectator.

"Get down, boy, and call your father."

"Can't get down. And if I call ever so loud, father won't come. That I can tell you, Ned Harland."

Edward took the boy by the collar, and made him execute a flying leap to the floor, screaming distractedly all the way, like a hen flying out at a barn-chamber window.

"Now run for your father. I want to speak to him."

"I won't. You hurt me, you did."

"Go, I say. I am in haste. Run."

"Rather think I could not catch up with the steamboat. Maybe I can, though," said the child, jumping into a bathing-tub, and beginning to row with all gravity.

"Then he's gone up to Beston? Hey."

"Yes, to buy me a brass cannon, maybe."

"Gone! Confound him. That's my luck!" said Harland, frowning and stamping.

Terrified at his wild looks, the child threw down his clanging ornaments, and ran, screaming at the top of his lungs, "Uncle John—Uncle Jo-o-o-hn! Come! Co-o-o-me!"

A woman with a handkerchief tied over her hair, and a broom in her hand, peeped in at a side door; a man with a smutched face, and bare, brawny arms, looked down from a trap-door above; a boy emerged from the cellar, with an oil-pot in one hand, and a brush in the other; and at the same moment "Uncle John," a young man of Harland's age, and formerly one of his associates, came running to the rescue of his doughty nephew, leaving a great blot upon a column of figures in the day-book, which, pen in hand, he had been engaged in adding up.

Having ascertained that his pet had neither bruises nor broken limbs, he advanced towards Harland, and shook hands with him, with a hearty "how are you!"

Edward was surprised, and even confused by a greeting so unexpectedly cordial, and a momentary flush passed over his sallow cheek.—John talked of the weather, in a cheerful, brisk tone, his face beaming with a genuine kindly feeling towards his old companion, who felt it, but not being at his ease, looked sullen and haughty.

"I came in on a little business with your brother, but if he is not at home——."

"Perhaps, as you have rather lost sight of your old friends lately, you do not know that he has taken me into partnership. Cannot I be of service? I act for my brother in his absence, and know all about his affairs."

"Well, then—I—My father—s—your brother owes him somewhere about fifty dollars—yes, just fifty; he borrowed it to pay for your substitute, just before I went to Madawaska, I remember."

"It would have been better, for the old man, if he had spent it in hiring a substitute for *you*, Edward," said John, shaking his head, sadly.

"Perhaps so, but you need not be too sure that I may not get above *your* head, yet, John, for all your partnership, and your new patent inventions."

"You rejoice me," said John, with unfeigned sincerity; "if you have taken a turn for the better, I do not know a man more able to rise. I would gladly lend a hand to help you; yes, to get above my head, if you choose. You can, no doubt, if you will. You were always higher than I, you know; I could not hold a candle to you, at school."

Edward smiled, but his smile was bitter and derisive. "You are a good-natured fellow, John, a very good sort of chap—but you were born to be a plodder. As for me, I trust my brains will help me to a shorter cut to fortune than drudgery in a workshop or behind a counter. Come—where is that money! I must be off. I have an engagement at the Indian Pipe."

"What money!" said John, his countenance overcast with sudden suspicion and anxiety.

Harland took a note from his pocket book, and laid it on the counter.

"Did you say your father desired you to collect this?" said John, looking earnestly at Edward.

"He—has a payment to make, and must have it," said Harland, avoiding his eye, "and if you could spare him a small sum in addition——."

John showed him in silence a receipt in full of all demands signed by his father the day before. The debt had been paid by degrees, in articles from the store, and the note, now not worth a farthing, would have been destroyed, only that Mr. Harland could not find it, his son having already stolen it, with what view the reader knows.

Edward was confounded and speechless. But of the two young men, John was the most agitated, the most completely overwhelmed. He felt more shame for Edward than he was now capable of feeling for himself. His lips trembled, his face was crimson, and he looked down as if he were the guilty one. "I did not think you *could* sink so low as this, Edward," he said, in a low voice, and without raising his eyes to his face.

"Poverty will drive a man to anything," murmured Edward, playing with the note, to hide his confusion.

"Poverty! why need you be poor! Say *idleness*, Edward! But for idleness, you would not be in bad company, who have led you into vice, such vice as led to this. I have been hoping, all along, that you would be disgusted, and abandon them and their vile practices. I supposed you had become infatuated, and had some way of excusing, or palliating your conduct, to your own conscience. But you must be totally changed, to descend to lying and stealing; such meanness as this shows that you have given yourself up, without reserve, and I know not what can be left in you as a foundation for hope. Yet I cannot give you up. O Edward! who would have dreamed this of Edward Harland one year ago? Who would have believed his own eyes, had you been seen then arm in arm with such fellows as——."

"I certainly do not intend to be in such a set always," said Harland, "I despise them as heartily as you do. But——."

"Why do you not shake yourself free of them at once then! You see what disgrace and dishonor they have already brought you to."

Edward shrugged his shoulders, but looked sullen and dogged.

"Your character has suffered enough already. As for this transaction it shall remain a secret between us, I give you my word."

"Well, thank you, that *is* friendly."

"Come—won't you take a stand at once? Give me your hand upon it. You will return to *us*? Join our Young Mens' Temperance Society. That one measure will announce and fix your intentions. Dear Edward, do this, and we will all meet you warmly. You shall not be reproached, you shall no longer be an outcast. You can recover your standing, if you will but sincerely attempt it. You need not think, either, that we shall be suspicious, all looking askance at you, and thinking of the past. Come frankly, and be frankly welcomed. Return while you are yet able, before you have been drawn into some crime which can never be effaced from your name; stop, I beseech you, before you lose all claim to honor, all remains of self-respect. Have pity on yourself—and have you no feeling for your poor mother, who will die of a broken heart! Think of Mary Lee, too."

Tears flowed plentifully down Edward's cheeks, and John's heart swelled with the delightful hope he had saved him. He held out his hand, and it was warmly grasped. "John, I thank you. I know you are right. I am more wretched at times than you can conceive of and the last year seems like a horrible dream. I wish I could wake up, light-hearted and healthy as you are, and as I once was. But still, I cannot—I cannot do as you would have me. I have not nerve enough left. I have not the courage to take my stand before the eyes of good and bad, and confess myself a reprobate by my open reform."

"But are there no eyes upon you *now*? no pointing fingers when——"

"Enough—I will reform some time, but I can do it in my own way better. First, I must make my fortune—and then the good opinion of the world will come fast enough. My change of life will have a better grace, when I am to get nothing by it. To get rich, I must pursue my own path, John."

"You have made it manifest to me that it is a dishonorable one," said John. "I know of no other road to fortune for an idle dissolute man. You are only going to sink yourself deeper. Think, before you move one step."

I have made up my mind. If I do think, I may go mad, but I shall not change."

"Well, I see you are not a cool judge in your own case. Look at mine. Would you advise me to turn my new workshop into a counterfeiter's den, to arrive at sudden riches? Would you think me a gainer by the loss of my peace of mind, my safety, my reputation—to be secure of nothing, after all, but a lodging for life in the state's prison? You see and feel that the straight and open road is the only one for me, and it is the only safe one for you, for everybody."

"Once get out of it, though, and it is not so easy to get back again. I am desperate—I shall go ahead—you'll see where I come out."

"Not easy getting back? Nothing easier. If you dislike your father's business, come here to us. I will give you something to do at once, and, in time, your talents will——."

"Had I seen you before Mary cast me off, I might possibly have taken up with your offer. As it is, I have no hope left strong enough to overcome my repugnance to any kind of regular business. I have hopes, however, of another kind; I may roll in my carriage before your eyes, yet—and I wish I might ride over the necks of the tale-bearers and spies who have deprived me of Mary's affection. May I——"

"I am very sorry for you, but I think you have only yourself to blame."

I care not what becomes of me. What matters it?"

"If you have lost Mary, you have still parents, who doat on their only son, and whose love can never change."

"My mother—Ah, poor mother! I hope to rise yet for her sake. As for father, he has grown as severe—as stern—close—as——"

"But he would not be so, if you would be yourself again——"

"Can you lend me a trifle—fifty dollars say! I ask it for old acquaintance' sake."

"Believe me, Edward——"

"Ah, I knew beforehand you would refuse. I do not wonder you have no confidence in me. I don't deserve any. Frankly, if you let me have it, I may not be able to pay you immediately, though it is equally possible you may have it back to-morrow morning. I shall risk it, every cent, at the gaming table. This is my last stake. If I should lose it, I should then be content to settle down again to daily drudgery. Help me try this once, and only once. I *know*—I feel *certain—sure*—I shall have a run of luck."

"You may suppose, as we are starting a manufacturing branch to our business, and have many hands to pay, we have occasion for every dollar we can muster. We have even been obliged to hire money, the apparatus required to put my brother's invention into practice is so expensive. Our returns more than equal our calculations, but I think we have little right to lend or give, while we are in debt. Ah, Edward! why will you persist in this visionary, if not criminal scheme!"

"Very well, John, a simple *no* would have done just as well, as all this talk. One excuse is as good as another; I *knew* you would not do it, even to keep me from resorting to *different* means."

"If I had fifty dollars of my own, I would give it freely this instant, to be sure you would lose it, and be induced to give up your dissipated way of life. I am not sure I should be right in giving it, on any other condition."

Little Johnny broke off the conversation at this point, by a furious rub-a-dub upon a tin-pail. While his good natured uncle was proposing some less noisy diversion, and persuading the little rogue to be quiet, Harland departed.

[Religious Magazine.

[To be continued.]

THE CHILDLESS MOTHER.

J. E. SNODGRASS]

After practicing my profession for a year or two in Virginia, amid the scenes of my boyhood's mountain-encircled home, I removed to Williamsport, a quiet little village on the Maryland side of the romantic Potomac. During my residence in the latter place, an incident occurred, the result of which will, perhaps, serve a useful purpose, while furnishing, as I have been requested to do, "a page for the Liberty Bell."

At the dawn of day in early spring, I was startled from my slumbers, rendered perhaps unusually profound by the labors of the previous day. The cause was a scream which violently cleft the cold air with its piercing agony. I instantly sprang to my feet, only to have my ears saluted by shrieks still more startling. So loud had the voice now become, that it seemed to startle from the bosom of the quiet river echoes such as perhaps had never been heard since the days when its glassy tide used to reflect the war-whoop of the Indian and the scream of the panther.

The voice could readily be distinguished as a female, though coarse and harsh in its tones. It soon ceased, however, as if stifled by the very intensity of the agony it had expressed. On subsequent inquiry of a servant, I obtained the following solution of the soul-troubling mystery.

In a hut a square or two distant, had lived, for some time, a colored woman, the mother of two children, whose wants she had supplied with the labors of her own hands. She had regarded herself as a "free woman"—free as the air of the surrounding hills—and she was so regarded by all who knew her. But she had no "free papers," having omitted to secure them, it was said, through over-confidence in the source from which she had received a verbal pledge of freedom. Fatal omission, too frequently made by the virtually freed.

Little did that sable woman dream, amid the quiet darkness which enwrapped her toil-worn frame in unconsciousness, that a still harder lot—O, how hard a one—was so near awaiting! She was aroused, at early dawn, by a rap at her humble door. She responded to the signal, and bade the visitants enter. They did so; but for what purpose suppose you, reader. To talk of work to be done by those who are glad to "ask leave to toil," or utter other words of cheer? No—alas! No. Far different the errand on which they came. One of them claimed her as his "chattel," and ordered her to be seized as his slave. It was done, and she was conveyed, with her oldest child, to the county jail, some six miles distant, there to await the highest bidder for the blood and bones of his fellow-men!

"Was it the fact of being sold in Georgia that caused those unearthly shrieks!" you ask. "Is that not a common thing in Maryland?"

It is far too common, I answer with shame, but it was not that which caused such intense agony. The cause was far worse even than that. I will tell.

Nestling warm in that mother's bosom through that sadly terminated night, had lain a babe, but a few weeks old—a babe which, though colored it was, and doomed to become as deep hued as its sable mother, was her baby still, with all the tender and helpless ways of a baby—and that mother loved it as fondly as the fairest-skinned mother of this land could love her own. But it was deemed an *encumbrance* to its mother in the slave mart. So they tore it rudely from her bosom! It was that which caused the shriek of agonized affection—the speechless utterance of a bereaved and tortured soul! Yes, they tore that tender child from its mother, and she became the inmate of a gloomy prison!

"For what cause!" you ask. Had the woman committed any crime!"

Not the least possible crime was she guilty of except it really be a crime to wear a black skin. But she was a slave; at least she was claimed as such. Besides, you see they only transferred her from one prison to another; for what is slavery but imprisonment! In fact, it is generally imprisonment of the worst kind—*imprisonment for life*.

"What became of the babe!" some anxious mother impatiently asks.

I cannot answer further than that it was left with a colored woman, who promised its mother to take care of it. This, it is probable, she was allowed to do until it was old enough for the Southern market.

Mothers of the land—ye who have borne children, and felt the feeble pulsations of their little hearts respond to your own—know you not how to commiserate that cruelly bereft mother! I trust that you do. Then plead earnestly for the cause of the slave! Strengthen the hands of your husbands, and fathers, and brothers, amid their stern conflict with the giant Wrong—amid their self-denials and their sufferings—in the face of private malice and public scorn! Woman can do much, if faithful to her mission—so much that with the co-operation of the wives, and the mothers and daughters, of our guilty land, the "Liberty Bell" would soon cease to be forth such heart-rending tones as the shrieks of the Childless Mother.

[Liberty Bell.

THE DISINTERESTED BOY.

It was just at night. The sun had set, and the curtains of night were fast hanging themselves over hill-top and valley, and lonely wood, and the busy village. While the night winds were beginning to sweep through the trees, lights were here and there peeping through the windows to tell that though the wind was cold and blustering without, there might be peace and comfort within.

At this hour Mr. Bradley passed through a little village among the hills of New Hampshire, and urging his horse forward as the night became darker, took his way through the main road towards the next town, where he intended to pass the night. As he passed the last house in the village, he thought he heard some one call, but supposing it might be some boy shouting to his fellow, he thought little of it. He heard the call again and again, and at last, on hearing it repeated several times in succession, it occurred to him that some one might wish to speak to him, and he slackened the pace of his horse, and looked behind the chaise to see if he could discover who was calling.

"Stop sir, stop," said a little boy who was running with all his might to overtake him.

Mr. Bradley stopped his horse and a little boy of eight or ten years came up, the blood almost ready to burst from his face, and panting at every breath.

"Well, my little fellow, what do you wish for?" said Mr. Bradley.

"You are losing your trunk, sir," answered the boy, as soon as he could speak.

"And so you have run all this way to tell me of it, have you, my good boy!"

"Yes, sir."

Mr. Bradley jumped out of his chaise, and saw that his trunk, which was strapped underneath his carriage, was unfastened at one end, so that a sudden jolt might have loosened it altogether, and he would have lost it without knowing where it had gone.

"You are very kind, my little lad," said the gentleman, "to take all this trouble; you have saved me from losing my trunk, and I feel much obliged to you."

"You are welcome," answered the boy.

"And now are you tall enough to hold my horse while I fasten the trunk as it should be?" said Mr. Bradley.

"O yes, sir," said the boy, stepping up and taking hold of the bridle. He held the horse till Mr. Bradley was ready to start, and then said "good night, sir," and was stepping away.

"Stop a moment," said Mr. Bradley, taking a twenty-five cent piece from his pocket, "here is a piece of money to pay you for your trouble, and I feel very grateful to you beside."

"No. sir," said the boy, drawing himself up erect, and casting his eye full in the gentleman's face, "Do you think I would take money for such a thing as that?"

"Ah," said Mr. Bradley, as he related the story to me, "I saw by his noble look, that he had run from half to three quarters of a mile, for the sake of doing a kindness to a stranger, and not for the hope of pay; and I could not find it in my heart to urge him to take money, for I knew that the thought of having done good was a greater reward to him than money could have been. So I bade him "Good night," and he ran toward home, while I gave the whip to my horse, and again rode briskly on; but I often think of that journey to New Hampshire, and the noble-hearted boy who lived among its hills."

[Mother's Journal.

FEMALE INFLUENCE.

It is our mothers and our sisters that mould nations and impress communities. It is the nursery song, the impression of infantile years, the instructions of the fireside, that are to guide and influence. We hear little, very little, of the fathers of great men. It is the mother and sister of Moses that interest us. We almost forget that such a man as the father of Moses lived. His very name is withheld from the history that records the birth of his son. It is the mother of Samuel and Timothy who have the high distinction of being approved of God. It is the mothers of Luther, of Napoleon, and of Washington, to whom their sons ascribe their greatness and their power. [Counsels to Young Women.

REPORT OF THE COMMISSONER OF PATENTS.

From this Document, we glean several facts of an interesting and important character. It appears that the whole number of applicants for patents received during the year ending December 31, is 1272. The whole number of caveats filed during the same period, is 448. The number of patents actually issued, is 619, including 12 re-issues, 5 additional improvements, and 59 designs. During the same time, 473 patents have expired.

The finances of this department are in a promising condition. Thus far, the office has more than sustained itself. We append the following re-capulatory statement of the finances.

Amount of receipts from all sources, 50,		$264,16
" paid on withdrawals, 11,086,99		
" " for salaries, &c., 33,700,41		
" " " restoration of records, &c.,	1,371,31	46,158,71
Leaving a net balance to the credit of the patent fund, of		4,105,45
Balance in the treasury to the credit of the fund, Jan. 1, 1846,		182,459,69
Balance to the credit of the patent fund, Jan. 1, 1847,		$186,565,14

The commissioner recommends an important change in the law relative to patents, by which "in all suits brought by the patentee for the infringments of his invention, the letters patent securing his invention should be received by the courts trying the same as conclusive evidence of his right to recover damages, until they are set aside by the institution and prosecution, to find judgment of a process for a repeal," and also "a provision for the institution of a process for the repeal of letters patent which have been obtained by fraud, misrepresentation, or upon false suggestion, or which were void, in whole or in part, for want of novelty, or other cause."

Both these modifications seem to be required. Under the existing law, letters patent are only *presumptive* evidence of the novelty of the invention and of the right of recovery. Consequently whenever the rights of patentees are infringed upon and suits brought to recover damages therefor, the defendant may go behind the record, enquire into the whole subject matter of the invention, and compel the former to prove before a jury the novelty of his improvement whenever and as often as the invader of his rights may choose to put him to that trouble. This imposes the burden on the patentee, and oftentimes his letters patent are in fact no benefit to him, but work as an injury. The design of granting letters patent is to secure to the inventor a pecuniary advantage in consequence of his discovery. This design is often completely frustrated under the operation of the existing law. Before receiving his letter from the patent office, his invention must always undergo a searching ordeal. And there seems to be no good reason why, after passing through the rigid examination uniformly practiced, his certificate should not afford him an adequate protection against the aggressions of his right. The reasons for the other modification suggested are equally obvious.

The Commissioner combats, and refutes the idea "that patents securing exclusive rights to the discoverers of new machines or processes of manufacture, are monopolies, operating against the true policy of all just governments." The main ground on which the patent system is based, "is to encourage discovery and invention—those great agents of social improvement, by securing to those who make them the profits which result from them, in order to enable them to remunerate themselves for their toils and expenditures, and to induce others to explore the vast and limitless field of invention." It is further contended on principles of abstract right, the inventor has a complete and unquestionable claim to the fruits of his discoveries, which constitute so essentially and extensively to the commonwealth and happiness of the people, until he shall have received an adequate remuneration for his labors and expenditures.

Another recommendation suggested is, to modify the law so that foreigners may more easily avail themselves of our patent system than they now can, and thus open the door to many valuable discoveries, the benefits of which are now in a great measure excluded from our citizens.

The usual agricultural part of the report is omitted, this year, not because the commissioner regards ha matter as of no importance, for he urges the claims of this branch upon public attention with great zeal and ability. But inasmuch as Congress declined making the usual appropriation for the annual agricultural report, he regarded it as an instruction not to prepare one. This branch surely deserves the attention of Congress. The agricultural reports which have emanated from the Patent Office heretofore, have been replete with a rich fund of useful matter in which every man, woman, and child of the country, and of the old world also, are interested. No document has been sought for more generally, or with more avidity, and it is due the most numerous and useful portion of our population, that Congress should make some provision by which valuable information touching the condition and progress of agriculture, may be obtained and disseminated. If there is any class that has claims on the Government, it is that on whose skill and industry we are dependant for bread. If the subject does not properly belong to the Patent Office, it might be connected with the Smithsonian Institute, which is now in the process of being completed. At any rate, in our judgment, the matter eminently deserves the attention of Congress, and it is gratifying to see the subject treated with earnestness and ability by the Commissioner of Patents. [Eastern Argus.

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